

A  
CLOUD  
OF  
WITNESSES,  
CONFIRMING THE  
HUMANITIE OF  
CHRIST IESVS,

Through the Fathers, Patri-  
arkes, and Prophets.

*Newly corrected, and enlarged*

By JOHN SPEED.

---

Math. 22. 45.

*If Dauid call him Lord, how is he then his Sonne?*

---

LONDON

Printed by *Felix Kyngston*, and are to bee  
sold by *Edward Blackmore* at his shop,  
at the great South-doore of *Pauls*.

1628.







TO THE MOST  
REVEREND FA-  
THER IN GOD, GEORGE  
Lord Archbishop of Canterbu-  
ry, Primate and Metropolitane of  
all *England*, and one of his Maie-  
ties most Honourable privie  
Councell.

**T**He manifold fauors  
that your Grace  
hath extended to  
me, even from be-  
fore I was knowne vnto you by  
face, and euer since hath consti-  
nued them abundantly with-  
out any my deserts: hath im-

A 2

bold-

THE EPISTLE

boldned me (most reuerend Father in God) to dedicate vnto your Grace, and gracious protection, these my last labours in this cloud of witnessses of Gods truth. An argument it is vnto some, of some seeming difficulty, and a rough path vnto many vnusually trod in; and therefore requireth a farre more able meanes to smooth the way, then either my wit, or weake ability can any wise affoord. That the Scriptures Genealogies are vaine, some that follow their owne veine in preferring zeale before knowledge, would haue the Apostle to pronounce. Others (besides their  
 autho-

## DEDICATORIE.

*authoritie, for that they are  
 penned by Gods Spirit) ac-  
 count them vſeſſe and empty,  
 either to be knowne or taught.  
 To meete with both, my ſelfe of  
 many thousands the leaſt, haue  
 aſſayd; firſt, in drawing the li-  
 neall deſcents of all the Tribes,  
 and of euery family from firſt  
 to laſt, to illuſtrate the Text,  
 and eſpecially theirs of Iudaſs,  
 that leade vnto Chriſt; And  
 now in this ſmall Treatiſe doe  
 endeavour to ſhew their vſes,  
 both in the holy Stories, to  
 whom they are ſtaies, and in  
 confirmation of Gods promi-  
 ſes, to whom they are a great  
 cloud of witneſſes. But for*

THE EPISTLE

my refuge against the opposers  
of this my so weake a perfor-  
mance, to whom shall I flie, but  
onely to your Grace, whom God  
and his Majesty haue appoin-  
ted to the helme of Christs ship  
in these British seas: And who  
formerly was one of those reue-  
rend Commissioners that ap-  
proved and authorised the pub-  
lication of my draughts of the  
Scriptures Genealogies unto  
the world. That I am not a Le-  
uite, I confesse, and farre un-  
worthie to offer, or to come  
neere unto the Altar, I ac-  
knowledge; yet am I not there-  
by quite exempted from ser-  
vice, but am inioyned (as all o-  
thers

there are) to labour, and to lay  
 hand to the forwarding of  
 Gods worke. For not onely the  
 Levites ministered to the promi-  
 sion of the first Tabernacle, but  
 every one of them also (that  
 were numbered from twentie  
 yeeres old and above, among  
 sixe hundred thousand, three  
 thousand five hundred and fif-  
 tie men) did offer his half shekel  
 for the setting forward of the  
 Sanctuary. And for the in-  
 crease of Gods treasure, the  
 poore viddow did minister as  
 well as the rich Pharise. The  
 servant that had but one Ta-  
 lent in charge, for biding that  
 one, was condemned; and the

THE EPISTLE

fruitlesse figge tree withered in  
one night. The very heathen  
man could say, that man is not  
borne only for himselfe: and we  
know that all must labour in  
the Lords vineyard, and not  
stand idle all the day. And sure  
I am that your Grace, as ano-  
ther Moses, wiskeeth that all  
the people in the Host could  
prophecie with Eldad and Me-  
dad: and as Gods high Priest  
continually shaketh the Censer  
of sweet prayers, for the wealth  
of his Zion, and peace of our  
Church: in whose hand I pray  
that Aarons rod may long  
bud, and that from your fore-  
head may long shine Holinesse

to

DEDICATORIE.

to the Lord. That God therefore who hath indued your Grace with many blessed graces in this mortall life, continue them long to his glory, your owne comfort, and our consolation : and after your Pilgrimage in this vale of teares, crowne you in the life of immortallitie, to reigne with his Christ, and as a starre to shine among his elect and chosen children for ever.

Your Graces in all most humble and dutifull seruices to be commanded,

IOHN SPEED.

to the Lord. That God that  
 have who hath induced your  
 Grace with many blessed gra-  
 ces in this mortal life, continue  
 them long to his glory, your  
 own comfort, and our consola-  
 tion: and after your Purgi-  
 nage in this vale of tears,  
 continue you in the life of im-  
 mortality, to reign with his  
 Christ, and as a share to him  
 among his elect and chosen  
 children for ever.

Your Grace in all most hum-  
 ble and dutiful service to  
 be commended,

JOHN SPURD.



TO THE CHRISTIAN  
READER, GRACE AND  
P E A C E.

**T**He holy assents mounting  
into those sacred buildings,  
which are laid vpon the  
foundations of the *Pro-*  
*phets* and *Apostles*, (*Christ Iesus* him-  
selfe being the *Corner stone*) are the  
*Times*, the *Persons*, and the *Places* of  
the *Scriptures Records*, which are strong  
*Stayes*, and *Stayres*, to leade into the  
historicall prospect of Gods heauenly  
Architecture, with as great strength  
and beauty, as were the *Lyons* that  
supported the assents into *Salomons*  
*Throne*. Any of which, either mislaide,  
or mistaken, hindreth the eye of some  
perfect aspect, that otherwise from  
them lie open to sight: for no man can  
deny, but that in all humane descripti-  
ons, these are the *Sinewes* of the narrati-  
on;

*To the Christian Reader.*

on; and in the sacred *Text*, these also are the *Cements* that couple together the well-squared *Stones* in the *Lords* building, without noise or stroke, either of *Axe* or *Hammer*: And doe still make known, how sure by text, the holy *Spirit* vittereth a vniforme truth. For the euent of *Prophecies*, falling in any *Age*, vpon any *Person*, *People*, or *Place*, and meeting in the *Center* of a perfect performance; declares the constant accomplishment of Gods determined decrees, whether it be in his Iustice vpon the sons of reiection and death, or in his mercy vpon the children of election and life, and is to the mind of the thirsting searcher, as the water-springs to *Dauids* heart: and more to be desired then the gold refined in the fire seuen fold. The search of the *persons*, the *Genealogies* annexed to the new translated *Bible* doe shew; and what part they beare for illustration of Scriptures, this present *Treatise* in some part doth witnes; which had it been written with a more learned pen, would haue giuen (I know) farre more satisfaction, especially to  
such

*To the Christian Reader.*

such as thinke their doctrine condemned by the *Apostle*; or at least, of lesse vse then other *Studies* of Scripture. Vpon which occasion, and the desire of others more moderately minded, these paines were vndertaken and gone: wherein I haue rather chosen to confirme their vses in a continued discourse, then to rip vp the assertions of an ignorant zeale: lest in opening the obiection, the opinion proposed proue little lesse then blasphemy: as *Solon* in his lawes forbare to mention the punishment of the murtherers of parents, lest in naming the fact, the thoughts of the children might be corrupted. And albeit I haue not curiously carued, but rather rough hewen the stones to this worke (as the least labourer, and in the last houre of the day) yet the foundation being laid vpon the sacred sure text, cannot bee tempest-shaken, howsoeuer for manner and stile, it may bee thought faulty, in the searching eies of this learned age. And the thing especially aimed at, *How God became man*, and how the *Emanuel Iesus was the Messiah of the world* (besides

*To the Christian Reader.*

(besides the holy *Prophets* many testimonies) the Iewish *Rabbins* themselves apparantly grant: whose owne reports in their many *Talmuds* (as they are collected from the sikkfull in that tongue) are here laid downe, without any fainings or falsifyings of their text.

These my labours and vnpolished collections, I send into the world, as *Iacob* (I feare) sent *Ioseph* vnto his brethren, yet hope I of better acceptance, and pray for the like successe. And if any one stone be herein so laid, as that the wearied doubter may thereon rest, I haue my desire, ascribing all honour to him that giueth rest to the soule, and is the chiefe corner stone of Zions building. For whose full perfection let vs as watchfull seruants attend, that with the wise Virgins wee may enter the Chamber of the Bridegroom Christ, in whom I rest euer thine,

JOHN SPEED.

# THE SVMMÉ OF THE Chapters contained in this Treatise.

## Chapter. 1.

**T**hat the Scriptures Genealogies  
were penned by God, and are of  
great use.

## Chap. 2.

That the names of the Fathers and Pa-  
triarchs, doe lead vnto Christ.

## Chap. 3.

That the Scriptures Genealogies are the  
Scriptures staves for Chronology.

## Chap. 4.

Chronology cleared in Sem, Abraham,  
the times of the Judges, and in the  
reignes of Ioram, & Ahaz his sonne.

## Chap. 5.

That the Scriptures Genealogies doe li-  
mit Daniels seuent not to exceed 490.  
yeeres.

## Chap. 6.

The seeming disagreements of S. Mat-  
thew and S. Luke reconciled, with the  
cause, why foure of Iudahs Kings were  
omitted in that Catalogue.

## Chap.

## The Contents.

### Chap. 7.

*That God became man, and from what man descended.*

### Chap. 8.

*That Christ Iesus tooke no part of his humanity from Levi, neither by his father nor by his mother.*

### Chap. 9.

*That Salomons house was rent long before the coming of Christ. And that Christs descent was not from any of the Kings of Iudah, excepting Dauid only.*

### Chap. 10.

*How Christ was son both unto Salomon and Nathan, by nature and by law.*

### Chap. 11.

*That Christ Iesus was the immediate King of the Iewes, both by Ioseph his father, and Mary his mother.*

### Chap. 12.

*A touch of some Iewish and vaine Genealogies which hinder truth, and against which the Apostle warneth.*

### Chap. 13.

*That Christ came in the fulnesse of time, according to the Scriptures of God, and that in him all the Scriptures Genealogies ended.*



# A CLOUD OF WITNESSES.

## CHAP. I.

*That the Scriptures Genealogies were  
penned by God, and are of great use.*



That this subiect of the  
Scriptures sacred *Gene-  
alogies* may appeare to  
be both holy and vse-  
full: before we enter in-  
to the particulars, let vs view the frame  
of the whole; how from the <sup>a</sup> *Seed of  
the Woman* in *Paradise*, where the first  
*promise* was made. of our saluation;  
they leade vs to the *Sonne* of a <sup>b</sup> *Vir-  
gin* in *Bethlehem*, where the first ap-  
B pearance

<sup>a</sup>Gen. 3. 15

<sup>b</sup>Matth. 3. 1

pearance in our flesh was of him that wrought our saluation.

Betwixt which persons and times, God himselſe was the *Recorder*, and with that *c* finger that firſt writ the Law, led the hand of *Moses* to name from *d* father to ſonne, the perſons produced: euen from *Adam*, that fell from a pleaſurable *Garden of reſt*, vnto *Ioſhua*, that led and ſet the people in a pleaſurable *c*land of reſt: being thirty generations, in a direct line, beſides their collaterals.

In all which, the *promiſes* of God appeared, that were made to man in his *Chriſt*: In *f* *Noah*, the comfort that the world in him ſhould enioy: In *g* *Abraham*, the *Promise*, that the world in him ſhould be bleſſed: And in *h* *Dauid*, the *Sonne* and *King*, that ſhould raigne euerlaſtingly.

All which things the holy *Genealogies* doe teſtifie, and wee know that their teſtimony is true: and how carefully their pedegrees haue been preferred, we ſee ſtill recorded by the holy *Ghoſts* Writ.

In



In *Moses*, all of them euen vnto himselfe; and where *Moses* left, the Writer of *i Ruth* doth continue them vnto *Dauid*. And *Dauids* sonnes likewise, both *Kings* and collaterals, are most exactly registred, and for the most part, with their matches (and *mothers*) out of seuerall Tribes named, whilest that Stem of Kings bare any branches.

*i Ruth 4. 20.*

*The beaue-ly care in preserving Genealogies.*

And the care of preserving the holy *Genealogies*, the holy *Ghost*s pen hath well shewed in the first *booke* of the *Chronicles*; where the first nine *Chapters* doe affoord in a manner no other matter, besides the rehearfall of the generations from *Adam* to those times. As the like is done for the present, by the books of the *Chronicles*, of *Kings*, and of the *Prophets*; vntill the *Captiuitie* of *Babylon* cut off their *Kings*, and the glory of *Iudah* became thereby eclipsed.

*i. Chro. i &c.*

Notwithstanding, in the times of the later *Prophets*, the like prouidence is continued, by preserving the Lights of the sacred *Genealogies* aliue; when the

1 Ezra 1. 2.

m Nehe. 7.

&amp;c.

n Nehem.

12. 11.

*The histori-  
call part of  
the old Te-  
stament en-  
ded in Iad-  
dua.*

Apoca. 22.  
16.

o 1. Tim.

3. 16.

*The new  
Testament  
beginneth  
with Ge-  
nealogies.*

P Apoc. 1. 8

q Rom. 11.

36.

r Matth.

21. 24.

holy *Spirit* in the pens of <sup>1</sup> *Ezra* the Scribe, and of *Nehemiah* the Prince, their memorials and pedegrees were recorded vnto <sup>m</sup> *Iaddua*, the High Priest, in the dayes of <sup>n</sup> *Alexander* the great; where ended the Story of the old Testament.

And the New, beginneth with the holy *Genealogies*, euén in the frontis-peece of the Gospell, thus: *The booke of the generation of Iesus Christ, the Son of David, the Son of Abraham*, in Mat. 1. 1. and in the Apocalypſe endeth thus:

*\* I Iesus am the roote, and the generation of David, and the bright morning Star, And the first attribute of the myſteries of Christ giuen by the Apostle, is; that*  
o *God was manifested in the flesh.*

Which things well considered, if nothing else could moue a reuerend desire to study them, yet at leastwise should it moue a trembling feare to despise them; seeing that *Christ* is the subiect of that diuine text, the P *Alpha* and *Omega*, through q whom they were writ; and the <sup>r</sup> *Stone* that bruiſeth his contemners to powder.

Genealo-

*Genealogies* then, being the first step laid in the new *Testament*, are for vie the first step that mounteth from earth vnto heauen, as *Iacobs Ladder* did reach, by which the great *Archangell Christ* from the top descended, vnto the lowest staffe, the *Tabernacle* of our flesh.

† Gen. 28. 12.

In them we see the dispersion of Families in the peopling of the world; and in them the gouernment of the World when it was peopled. In them the state of the holy and sincere worshippers of *God*: and in them the wicked Idolaters and profaners of all his waies. Briefly, in them we see both the builders and pullers downe of the walles of *Sion*; *Gods* mercy euer extended vpon his Chosen, the Blessed; and his wrath euer seuerer vpon the reiect-ed, the cursed.

*The use of Genealogies.*

For from \* *Cain* to *Lamech* his seuerity continued; through † *Ham*, *Canaan*, ‡ *Nimrod*, \* *Amalek*, † *Ismael*, and ‡ *Esau*, it followed; which last found no repentance, though he sought it carefully with teares: and ‡ *Agrippa*

\* Gen. 4. 11  
† Gen. 9. 25  
‡ Gen. 10. 9  
\* Exo. 17. 6  
† Ge. 16. 12  
‡ Heb. 12. 17  
‡ A. Ct. 26. 28.

his last also, was but almost perswaded to become a *Christian*.

Whereas contrariwise, the Elect were ledde by Gods Angell thorow *Canaan*, <sup>b</sup> *Egypt*, the Red Sea, and the *Wildernesse*, vnto *Canaan* their rest; where <sup>c</sup> *Sion* became the Lords delight, *Ierusalem* his chosen <sup>d</sup> Citie, and the Lords *Temple*, the very gate of heauen.

Vnto which, without respect of Countrey, Person, or Tribe, whether Iew or *Gentile*; they that looked with the eye of fauour, were againe of God fauoured; as <sup>e</sup> *Salomon* prayed for.

Such were <sup>f</sup> *Hiram* King of *Tyrus*, that forwarded the building of the *Temple*: the <sup>g</sup> *Queene* of *Sheba*, that came from the vtmost parts of the earth, to heare the wisdome of *Salomon*: <sup>h</sup> *Ebedmelech* the *Blackmore*, that pitied *Jeremiah*, and drew him out of the Dungeon: <sup>i</sup> *Cyrus* the Lords anoynted, that released <sup>k</sup> *Babylons Captiuitie*: and <sup>l</sup> *Darius*, King of *Persia*, that fauoured and forwarded the worke of the second *Temple*.

Againe,

<sup>b</sup> Exod. 23.  
20.

<sup>c</sup> Psal. 78.  
68.

<sup>d</sup> 2. Chron.  
6.6.

The fauours of Gods dealings, are of God fauoured.

<sup>e</sup> 1. King 8

<sup>f</sup> 1. King. 5

7.

<sup>g</sup> Luk. 11.

31.

<sup>h</sup> Iere. 53.7

<sup>i</sup> Esay 45.1

<sup>k</sup> 2. Chron.

36. 32.

<sup>l</sup> Ezra 6.1.

Againe, the healed <sup>m</sup>Naaman was a Syrian: the <sup>n</sup>Widdow of Sarepta was a Sidonian: the supplicant woman was a Greeke, a Syrophenician: <sup>p</sup>Candaces Eunnuch was an Ethiopian: the clenfed <sup>q</sup>Leper was a Samaritan; and <sup>r</sup>Cornelius was Captaine of the Italian Band. And this made Peter to confesse and say, that *God is no respecter of persons, but in enery Nation, he that feareth him, and worketh righteousnesse, is accepted with him.*

Search then the <sup>t</sup>Scriptures, for they testifie of Christ; and as he is sought for, so is he found: but no where more fully then in the sacred Genealogies; which through *seventy five* generations shew him to be the Seed promised to subdue Satan: the iust age of <sup>t</sup>Abrahams life, when hee receiued the promise of seed, in whom the world should be saved.

Hee is the <sup>u</sup>Light and Life of the World: let vs seeke him therefore whilst it is day, for the night commeth, when no man can worke <sup>x</sup>.

Saul in seeking <sup>y</sup>Asses, found a

B 4

Crowne;

<sup>m</sup> 2. King.

5. 14.

<sup>n</sup> Luk. 4. 26

<sup>o</sup> Mark. 7.

26.

<sup>p</sup> Act. 8. 27

<sup>q</sup> Luk. 17.

16.

<sup>r</sup> Act. 10. 4.

Verf. 34.

<sup>t</sup> Ioh. 5. 39

*Seventy  
five genera-  
tions from  
Adam to  
Christ.*

Abraham  
was 75.

whē Christ  
was promi-  
sed to him.

<sup>t</sup> Gen. 12. 4

<sup>u</sup> Ioh. 1. 9.

<sup>x</sup> Ioh. 1. 18.

<sup>y</sup> 1. Sam. 9.

<sup>a</sup>Heb. 11. 6

*Crowne; and we in seeking the Messiah, shall finde an immortall Kingdome. Happy are they that so seeke, and so find: for <sup>a</sup> God is a rewarder of them that seeke him.*

## CHAP. II.

*That the names of the Fathers and Patriarkes doe leade vnto Christ. And that Christ in his humanity is Sonne vnto them.*



**M**OSSES ready to goe the way of all flesh, in his last booke, and leaue-taking of his brethren the Israelites; among many other documents to them deliuered, gaue this precept continually to be followed; <sup>a</sup> *That the children should aske their fathers concerning the Lords Covenants, euen since the day that man was created vpon the earth.* And the disputer in Iob, from the same text giueth the reason; <sup>b</sup> *For we are but of yesterday, and know nothing,* because (saith hee)

<sup>a</sup>Deut. 4.

32.

Moses his precepts touching Gods covenants.

<sup>b</sup>Iob 8. 8.

our

*our dayes are a shadow vpon the earth.*

If then from the wise, wisedome is to be had, what truer can be gotten, then from the ancient *Patriarkes, Fathers, and high Saints*, both before and after the flood; they being the *Parents of Christ*, and the patternes of all true holinesse? The former for length of dayes, and holy conuersations, are best able to instruct vs, and both of them ought chiefly to be knowne, being the parents of all Nations vpon the earth.

Whose Religion and seruice to their *God Iehouah*, their sacrificing declarereth, and the propheticall naming of their sonnes sufficiently sheweth, what hope they had of the other, and how vaine they held this transitory world.

For *Adam* no sooner had *Cain*, a possession, but forthwith was borne to him *Abel*, a vanity, and therefore his third sonnes name was *Seth*, a settled foundation vpon the *Rocke Christ*. And *Seth* knowing the sinnes that should be wrought by the *Sonnes* of the holy *Stem*, when they for beauties sake should match with the faire (but profane)

*True wisedome gathered from the first Fathers.*

*The witnesses of the Fathers saith.*

*c Gen.4.*

*The Fathers were faithfull, and all of them Prophets.*

d Iude 1.

e Numb.

25.1.9.

The resur-  
rection si-  
gured.

Gen. 5. 29.

Mans age  
baised at  
the Flood.

fane) daughters of *Cains* race, named his sonne *Enos*, the sorrowfull, as fore-seeing the heauy relapse in Religion, and <sup>d</sup> the turning of the grace of God into wantonnesse: as vpon the like stumbling blocke the *Israelites* fell; when <sup>e</sup> twenty foure thousand fell vnder the plague of death, for the like wantonnesse with the daughters of *Moab*.

Vnto *Enos* was borne *Cainan* the Contrite; and vnto him *Mahalaleel*, the praise God; whose sonne was *Iared*, the lowly, and his sonne *Enoch*, the consecrated; a figure of the resurrection, by the taking away of his earthly body from the society of men, and the world. His sonne was *Methuselah*, the speare-death; and his, *Lamech*, the heart wounded: who fore-seeing the generall deluge, named his sonne *Noah*, the Comforter, that should restore the earth which God had cursed, and re-people the world, which for sinne were to be drowned.

And the like appellations had the Fathers after the Flood, when the yeeres of their liues were cut shorter by



by the halfe : for *Sem* the second sonne of *Noah*, was named Renowne, who in his name *Melchisedech* is renowned indeed, being the first *King* and *Priest* mentioned in the world, and the figure of *Christ* in them both. His sonne *Arpaxad* was a Healer, and his sonne *Salah*, a Spoiler; his sonne *Heber*, a Pilgrim, and his sonne *Peleg*, a Diuision, and so consequently of all the rest.

*Melchisedech, the first King and Priest in the world.*

Where, by the very names of these *Patriarkes* and *Fathers*, an historicall narration may be made vnto the *Messiah* himselfe, who was *Iesus* the *Saviour*. and the *Immanuel*, *God with vs*.

*All the Fathers leade vnto Christ.*

Then let vs not thinke, that these names of *Christ* his Parents (or others vpon occasions giuen or changed) fell from the mouthes of these *Patriarkes*, as lots fall from the lap; but rather did those Prophets fore-seeing *Christ* to come, meet him with their thankfull remembrances, and *saw his dayes a far off, and reioyced*.

*All the Fathers by faith saw Christ.*  
*Ioh. 8. 56.*

These Etymologies then leade vs vnto the *Messiah*, as the *Star* did the  
*Wise-*

f 2. Tim. 2.

8.

Col. 1. 15.

Heb. 1. 3.

8 A ct. 10.

24.

h Ioh. 5. 39

i Phil. 2. 6.

k Matth.

22. 45.

Ioh. 8. 24

l Ioh. 4. 25

*Wise-men* vnto Christ; wherein if our dull apprehensions fall too short (as who can comprehend the full mystery *f that God became man in the flesh?*) Let vs then see through the progresse of all, how all poynt vnto the humanitie of *Christ*, and that shall be the chiefeft subiect in this our following discourse.

For hee being the *Image of the inuisible God head*, the *brightnesse of his glory*, and the *ingrauen forme of his person*, shewed himselfe in his manhood, to be the expected *Christ* indeed, vnto whom all the *Prophets* beare witnesse, & and of whom the Scriptures of *God* <sup>h</sup> doe testifie.

Who being verily *man*; and the *seed* of *Adam* the transgressor; for his redemption, thought <sup>i</sup> it *no robbery*, though *equall with God*, to become *man*; and so much hee acknowledged to the questioning *Pharises*, that hee was the *Sonne of* <sup>k</sup> *Dauid*, as themselves had said.

And to the woman of *Samarita*, he affirmed himselfe likewise <sup>l</sup> to be the *Messiah*,

*Messiah*, whom she so much relied vpon, to tell them *all things when hee came.*

To the cured blind-man, that <sup>m</sup> demanded of him, *who that Sonne of God was*, of whom hee spake, his answer was, *Thou hast both seene him, and he is that talketh with thee.*

<sup>m</sup> Ioh.9.37

And to the demands of the bloud-thirsting *Caiaphas*, whether he was the *Christ, the Sonne of the Blessed*, <sup>n</sup> he answered, and said, *I am he: and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.* His life subiect to *hunger, wants, wearinesse, and humane passions*: and his death done by *stripes, wounds, Blood, and the Crosse*, do most manifestly witnesse, that he the *Christ* was verily *man*; *made sinne for vs*, <sup>n</sup> that knew no sinne of himselfe, in vndergoing the cursed & death of the *Crosse*: for it is written, <sup>a</sup> *Cursed is euery one that hangeth on tree.*

<sup>n</sup> Mar.14.61.

<sup>o</sup> 2. Cor.5.

21.

<sup>p</sup> Gal.3.13

<sup>q</sup> Deut.21.

23.

<sup>r</sup> Numb.

21.9.

<sup>f</sup> Exod.12.

23.

But as the *brazen Serpent* <sup>r</sup> saued the life of the beholders, and the blood of the *Lambe*, <sup>f</sup> the *Israelites* in *Egypt*:  
fo

so meete the figure and substance in the person of *Christ*; who in *the body of his flesh*, and through *the blood of his crosse*, <sup>t</sup> hath *blotted out the hand-writing of ordinances* <sup>u</sup> *that was against vs, which was contrary to vs: euen he tooke it out of the way, and nailed it vpon his Crosse.*

And bearing our finnes in his owne body, <sup>x</sup> is become the *onely Mediator* <sup>y</sup> *betweene God and man*; made a little lower then the <sup>z</sup> *Angels*, through *suffering of death* (that he might taste of death for all men) but in his glory is a *Crowne* <sup>a</sup> *in the right hand of the Lord; and a royall Diadem in the hand of his God*: more worthy of glory then <sup>b</sup> *Moses*, more excellent <sup>c</sup> then *Dauid*, and greater then *Ionas* <sup>d</sup> or *Salomon*; for vnto him *God* hath giuen a name <sup>e</sup> *far aboue euery name, that at the name of Iesus euery knee should bowe*: neither is there any saluation in any other; for there is none other name vnder heauen, giuen among men, whereby we must be saued, Act. 4. 12.

This *Iesus* then (the light of the *Gentiles*).

*tiles, and the glory <sup>s</sup> of Israel) by vn-*  
*couering the face of Moses, and in*  
*breaking downe <sup>h</sup> the partition wall*  
*that stood betwixt; of strangers; hath*  
*made vs the children of God; and Jew*  
*and Gentile alike in acceptance: for*  
*faith Peter, <sup>i</sup> The promise doth apper-*  
*taine vnto as many as the Lord God shall*  
*call.*

The Lord then for his *Christs* sake,  
 make vs able to comprehend what is  
 the *breadth*, and *length*, and *depth*, and  
*height*, and to know the loue of *Christ*  
 which passeth knowledge: *and to be*  
*filled with all fulnesse of God.*

<sup>s</sup> 2. Cor. 3.  
14.

<sup>h</sup> Ephes. 2.  
19.

<sup>i</sup> Act. 2. 39.

Ephes. 3. 18

CHAP. III.

*That the Scriptures Genealogies are the*  
*Scriptures staies for Chronologie.*



Then the names of these  
*Fathers* affoord greate  
 light to the *sacred stories*,  
 and heavenly moisture  
 to the thirsting *Searcher*:

So are their dayes the bounds of the  
 yeere;

*The motions of the heauens knowne onely by the liues of the Fathers.*

*The holy Patriarkes glory, in the former ages.*

*The worlds calculation onely by the Fathers.*

¶ Eccles. 4.  
12.

yeere; and their liues, the measure of time, and of the *Sunnes* course.

For neither by the motions of the *Planets*, nor circle of the *Moone*, the *Sunne* was obserued to passe the twelue *Signes* in the *Zodiacke*, for two thousand eighty three yeeres continuance; but onely, and altogether by the liues of those first *Patriarkes*, for many generations successiuelly.

This glory God gaue to the *parents* of his *Sonne*, that so long as they held him for their *God Iehonah*, and with true worship honoured him aright, so long that most excellent creature the *Sunne* (the beauty of the heauens, and the delight of the world) gaue place for his measurings to these earthly men.

For no otherwise was the world calculated, then by these threefold accounts, of *begettings*, *ages*, and *deaths* of the first nineteene Fathers before, and after the floud: which account is of such strength, as the *threefold cord* of *Salomon* is not more strong.

As for example, *Adam*, at an hundred

*dred and thirty yeeres* of his life, begat *Seth*, and liued after his birth *eight hundred*; and dyed aged *nine hundred and thirty yeeres*. *Seth* at an *hundred and fwe* begot *Enos*, he liued after his birth, *eight hundred and seven*, and dyed aged *nine hundred and twelue yeeres*. *Enos* liued *ninety yeeres*, and begot *Cainan*; and liued, after he had begot *Cainan*, *eight hundred and fiteene yeeres*: so all the dayes of *Enos* were *nine hundred and fwe yeeres*: and so of all the rest vnto *Terah* the Father of *Abraham*.

But *Terah* falling to Idolatry with the rest of the prophane beyond the Riuer, besides that note of infamie, to be the first of the *holy Lyne* that serued *strange gods*, was the last of that *Lyne* that measured the *Sunnes* course, and had that honour for computation taken from him; as one vnworthy to direct the light of the world, being false into darke Idolatry himselfe: and God from that time tyed the summe of times in holier bands;

As from the *Promise*, to the *Law*;  
C from

*The triple accounts of the Patriarks.*

*h* Iosh. 24. 2.

*The glory of the worlds computation taken from the Fathers.*

*Gal. 3. 17.*

k I. Kin. 6.

I.

l I. Kin. I I.

42.

m Ezech. 4.

255.

n Ier. 25.

I I.

o Dan. 9.

24.

The later  
Patriarchs  
are of great  
use.

p Gen. 15.

I 3.

q Gen. 15.

I 3.

from the *Law*, to the building of the *k Temple*; from thence, to the *Kingdomes* diuision, and their continuance, by *Ezekiels* m siege and sleepe, to the destruction of the *Temple*: thence, to the end of n *Babels* captiuitie: and lastly thence, to the eternall liberty, bought with the blood and death of our o *Messiah Christ*.

But *God*, in Iustice euer remembring mercy, hath not so eclipsed these holy Fathers renowne, as to stand naked for vse in the computations following; but hath rather set them for *Stones* in *Times buildings*, to giue the lustre of truth in the *Theologicall Chronicle* of his sacred Decrees, and hath made them Iudges, how the times set by himselfe, fell in *number, weight and measure*.

For in the sweete promises to *Abraham*, that p his seede should inherit the *Land of Canaan*, this pill of bitter digestion came in; that they q should bee afflicted in a strange Land, the space of foure hundred yeeres, and those expired, in the fourth generation they should



should bee deliuered.

Now, the most noted affliction, was the thraldome of *Egypt*, vnder the burdens of *Bricke* and *Clay*; and the deliuey from that *Iron Furnace*, was as faithfully accomplished, and as mightily performed, in the *fourth generation* of *Israels* sonnes. For of *Isdahs* Tribe, *Hezron* was one that went downe into *Egypt*, and *Nahshon* the *fourth* in his descent, was a Prince in the Wildernes. So likewise of *Leui*, *Kobath* was one of the seuenthy foules: and his *fourth* *Eleazar* diuided the Land.

Againe, the dwelling of the children of *Israel* in *Egypt* (as *Moses* to some seemeth to auerre) was *four hundred and thirty yeeres*. But the Apostle *Saint Paul*, who wrote by the same Spirit, (to proue grace before works) maketh the number no more betwixt the promise and the Law.

Now wee know that the Law was giuen in the wildernes of *Sinai*, immediately vpon the departure of *Israel* out of *Egypt*; as also that the halfe of those yeeres were fully expired, before that

EXO. I. 14.  
The promise  
for deliue-  
rance, ac-  
complished  
in the  
fourth ge-  
neration.

Exod. 12.  
Moses his  
meaning  
expounded:

Gal. 3. 17.  
The pro-  
mise 430.  
yeeres be-  
fore the  
Law.

*Israel* came to dwell in *Egypt*.

<sup>t</sup> Gen. 12.

4.

<sup>u</sup> Gen. 21.

5.

<sup>z</sup> Gen. 25.

26.

<sup>y</sup> Gen. 47.

9.

<sup>z</sup> Polichro.

li. 2. cap. 12.

*Halfe the  
yeeres of  
the promise  
was spent  
before the  
Israelites  
went into  
Egypt.*

*The Septa-  
gints expo-  
sition of  
Moses.*

<sup>a</sup> Aug. qu.

47. in Exo.  
dum.

<sup>b</sup> Ioseph.

Antiq. l.

3. c. 6.

For *Abraham* at the age of <sup>t</sup> *seuen-ty* *fine* receiued the *promise*, and at an *hundred of his life* (which was *twenty fine yeeres* after) *Isaac*<sup>u</sup> was borne. *Isaac* at *sixty*<sup>x</sup> begot *Iacob*, and *Iacob* was an <sup>y</sup> *hundred and thirty* when hee came before *Pharaoh*: all which added together, make but halfe the number, euen <sup>z</sup> *two hundred and fiftene*.

Thus then by the *sacred Genealogies* (the sure foundations of holy Stories) wee are taught how to reade *Moses* with vnderstanding; who, in these *four hundred and thirty yeeres*, doth include the peregrinations, afflictions, and dwellings of *Abraham*, *Isaac*, and *Iacob*, in the Land of *Canaan*, with the *Israelites* sojourning in *Egypt*.

And so the *Septuagints* doe interpret the Text. *The dwelling* (say they) *of the children of Israel which dwelt in Egypt, and in the Land of Canaan, both they and their Fathers, was four hundred and thirty yeeres*. And in the same words doth <sup>a</sup> *Augustine* expound it, as <sup>b</sup> *Iosephus* likewise before him had

had done.

The mistaking of this, hath beene a *Gordian* knot vnto many, and hath troubled *Genebrard* not a little to vnloose, who to defend the Latine bad translation, rather will haue *Moses* to omit some of his owne Ancestors in his Text, then that their Text should therein bee faulty. A strange assertion verily, and such as cannot stand with any shew of truth: for neuer any *Hebrew*, *Greeke* nor *Latine*, set *Moses* further from *Abraham* in Generation, then the seuenth. As that *Moses* was the sonne of *Amram*, and he the sonne of *Kobath*, the sonne of *Leui*, the son of *Iacob*, the sonne of *Isaac*, the sonne of *Abraham*.

*A strange  
assertion.*

Nor is his obiection of greater force of the impossibility, that from *seventy persons* onely, *six hundred thousand men* besides women and children, should be procreated within the compasse of *two hundred and fiftene yeres*.

For if wee consider the wonderfull increase of *Israel* in *Egypt*, who aboun-

Exod. 1. 7.

*dantly multiplied, and waxed excee-*

*Israels increase nothing strange.*

Gen. 22.

17.

Gen. 13.

16.

Gen. 14.

*ding many, so that the Land (saith the Text) was filled with them: and that from seuenty persons, all of them able, and apt for generation, we shall find it nothing so strange.*

But stranger had it beene, if *Israels* abode had beene in *Egypt*, fully *four hundred and thirty yeeres*, with no greater increase, God promising to multiply that seede of *Abraham* as the *starres of Heauen, the dust of the earth, and as the sand upon the Sea-shore.*

For in the like space of *four hundred and thirty yeeres*, the World from the flood was replenished onely by three persons, *Iaphet, Sem, and Ham*, with farre greater increase. For in *Abrahams* Story wee reade of the preparation of nine Kings; and of sixe Nations in *Canaan*, and the Countries adiacent.

And that the earth was peopled and replenished both Continent, and Island long before, wee see, by the dispersions of *Noahs* sonnes thorow the world; neither doth the Text being aduisedly read, inforce any such continuance

tinuance in *Egypt* : for thus doth *Moses* write, and our last translation reade:  
*The sojourning of the children of Israel, who dwelt in Egypt, was foure hundred and thirty yeeres.*

But that the *Israelites* dwelt not in *Egypt* foure hundred and thirty yeeres, as *Genebrard* vnderstandeth *Moses*, a second foundation by the holy *Genealogies* is laid : for <sup>c</sup> *Kobath* accompanied *Jacob* into *Egypt*, & his sonne was <sup>d</sup> *Amram*, and his sonne *Moses*.

Then seeing *Kobath* is the enterer, and *Moses* the departer, the time cannot extend to *foure hundred and thirty yeeres* in any wise: for <sup>\*</sup> *Kobath* liued but one hundred thirty three yeeres : <sup>c</sup> *Amram* his son, but one hundred thirty seuen ; and *Moses* his sonne was eighty at the departure. All which added together, make but three hundred and fifty, and yet some of those yeeres must bee deducted where they liued, father and sonne together.

These ages therefore are so sure and true witnesses of *Moses* his meaning, that *Genebrard* mistaking it, affirmeth

*Exod. 12.*  
40.

*The Israelites dwelt not in Egypt*  
430.  
yeeres.

<sup>c</sup> *Gen. 46.*  
11.  
<sup>d</sup> *Exod. 6.*  
18, 20.

<sup>\*</sup> *Exod. 6.*  
18.

<sup>c</sup> *Exod. 6.*  
20.  
*Exod. 7. 7.*

some betwixt *Kohath* and *Moses* to be omitted. To such extremities *Genealogies* enforce.

*Jochebed*  
the daugh-  
ter of *Leui*,  
and mother  
of *Moses*.  
*Numb. 26.*  
*59.*

And yet further to illustrate the Text for Story, a weake woman may serue to support the truth: namely, *Jochebed* the mother of *Moses*, who was the immediate daughter of *Leui*, borne vnto him in *Egypt*, by *Elishebah* his wife, *Numb. 26. 59.* Now the life of *Leui* extended but to one hundred thirty seuen yeeres, *Exod. 6. 16.* where of forty three were spent before hee came into *Egypt*, which thus may bee collected.

*Leui* his  
age gather-  
ed by *Io-*  
*sephus*.

*Leui* was borne of *Leah*, in the third yeere of the second seuen of *Isaacs* seruice with *Laban*; in the end of which seuen, *Isaeph* also was borne, *Gen. 30. 25.* And *Chap. 31. 41.* So that *Isaeph* is but foure yeeres yonger then *Leui*. Now *Isaeph*s age, at his expounding of *Pharaohs* dreame, was thirty, *Gen. 41. 46.* And thence the seuen yeeres of plenty, and the two of famine were expired, *Gen. 45. 6.*

So that *Isaeph* was aged, when his father

father and brethren came into *Egypt*, thirty nine yeeres, and *Leui* his elder was at that time forty three: whose continuance in *Egypt* then must bee ninety foure yeeres; for ninety foure added to forty three, make *one hundred thirty seven*, his whole age to his death: before which time it is manifest, *Iochebed* (his daughter) must be borne, or be begotten.

*Leui his  
age when  
he came in-  
to Egypt.*

Now, if the abode in *Egypt* had beene fully foure hundred and thirty yeeres, then three hundred thirty sixe yeeres after *Leui* his death, must bee the departure thence; but so long a time by *Iochebeds* age cannot be granted: for shee being borne but ninety foure yeeres after the first entrance, and liuing to beare a sonne, but eighty yeeres before the departure; the time betwixt the death of her father, and the birth of her sonne, must be the age of her owne life.

For had she beene borne the day of her fathers death, which is not likely, and had dyed the day of her sonnes birth, which we know is contrary, yet must

*Iochebeds  
age disan-  
nulleth the  
430. yeeres  
abode in  
Egypt.*

The Peregrinations of the Patriarks, and the abode in Egypt together, make 430. yeeres.

must she haue beene *two hundred fifty and sixe yeeres old* when she bare *Moses*. A time by much too long for women to conceiue, and her age farre unfit to giue sucke, or to bee chosen a fit nurse for a Kings daughters sonne, as shee was.

And therfore it is certainly gathered by these holy *Genealogies*, that the peregrinations of the Patriarks, *Abraham, Isaac, and Iacob*, for the space of *two hundred and fiftene yeeres*, must be accounted with the time of the continuance in *Egypt*, both which together make the summe of *four hundred and thirtie yeeres*.

What lights therfore *Genealogies* are for History, let these here alledged stand for witnesses, wherin I appeale to the gaine-sayers themselues, whether any Text be forced contrary to the true meaning.

CHAP.



## CHAP. IIII.

## Chronologie cleared.

*In Sem, Abraham, the times of the  
the Iudges; And in the raignes of A-  
sa, and Ahaziah Kings of Iudah.*



Seeing then *Chronologie* is so sure a band vnto *Genealogie*, and both of them so vnseparately wouen in the *Scriptures* of *God*; it shall not be amisse to prosecute them further; especially such as depend most vpon the passages of both.

Let it not then seeme to passe method, if awhile we set our pen vpon that subiect. For as the one hand doth wash the other, and the sight is enlarged by a double aspect: so the truth of Histories is tried by time and persons, and the want of either, calleth in question the credit of both.

To begin then at the worlds beginning,

ning, recorded by *Moses*; and to continue a sacred *Chronologic* through the *Prophets*, vnto the death of *Christ*, told vnto *Daniel*; let vs view the true extents, and periods of times proceedings, and obserue these seuerall stayes or rests, which the holy *Ghost* hath made.

*The first  
Stay.*

1. First then, from the worlds creation, vnto the flood, and the worlds destruction, were yeeres 1656.

*The second  
Stay.*

2. From the flood, to the promise made vnto *Abraham* in the seuentieth fve yeere of his life, were yeeres, 427.

*The prooffe.*

*Both which numbers are gathered by a triple account of the births, lines, and Deaths of the Fathers, before, and after the flood. And summed together, they make 2083. yeeres.*

*The third  
Stay.*

3. From the promise, to the Law giuen by *Moses*, and promulged vpon Mount *Sinai*, were yeeres 430.

*The prooffe.*

*The Law which was foure hundred and thirty yeeres after, cannot disannull the Covenant, to make the Promise of none effect, Gal. 3.17.*

*The fourth  
Stay.*

4. From the Law, to the building  
of

of Salomons Temple, were yeeres 480.

*In the foure hundred and fourescore yeere after the Children of Israel were come out of the Land of Egypt, Salomon built the House of the Lord, 1. Kings 6. 1.*

The prooffe.

5. From the building of this House (the Temple) vnto the diuision of the Kingdomes, in the raigne of Rehoboam, were yeeres 36.

The fifth Stay.

*For Salomon reigned 40. yeeres, 1. King. 11. 42. and in his fourth, that foundation was layde, 1. King. 6. 1. The remainder then is 36. as is sayd.*

The prooffe.

6. From the Kingdomes diuision, vnto the burning of Salomons Temple by Nebuchadnezzar, were yeeres 390.

The sixth Stay.

*Sonne of man, sleepe thou also vpon thy left side, and lay the iniquity of the house of Israel vpon it: for I haue layde vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundred and ninetie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere, Ezekiel 4. 4.*

The prooffe.

7. From

*The seventh  
Stay.*

7. From the burning of *Salomons* Temple, vnto the end of *Babels* captiuitie, were yeeres 51.

For the captiuitie wasto continue 70. yeeres, *Ier. 25. 11.* and in the nineteenth yeere thereof, the Temple was burnt, *Ier. 52. 12.*

*The prooffe.*

*In the fifth moneth, and seventh day of the moneth, which was the nineteenth yeere of King Nebuchadnezzar, came Nebuzaradan, chiefe Steward to the King of Babel, and burnt the House of the Lord. 2. King. 25. 8.*

*The eighth.  
Stay.*

8. And lastly, from the end of *Babels* captiuitie, vnto the freedome purchased by the death of *Christ the Messiah*, were yeeres 490.

*The prooffe.*

*Seuenty weekes are determined upon thy people, and upon thy holy Cittie, to finish the transgression, to make an end of sinnes, and to make Reconciliation for iniquity and to bring in euerlasting righteousnesse; and to seale up the vision. and Prophet, and to anoynt the most Holy, Dan. 9. 24.*

*Seuenty  
Seuens.*

Thus then by these seuerall Stayes, wee see a diuine *Chronologie* obserued,  
euen

euen from the first day of the worlds creation, vnto the last Iubile, and yeere of Redemption; chained each vnto others by these sacred links of the holy Scriptures most sure accounts.

Luk. 4. 19

	(1656)	
	427	
	430	
The summe	480	
of yeeres	036	} 3960.
	399	
	051	
	490	

And from this last 490. vnto the last destruction of Ierusalem by the Romans, are 40. yeeres: so the whole number from the Creation to that time, is 4000. yeeres. But the vncertain reignes of the Emperors haue drawne to these yeeres, two more almost, by fundring those reignes, wherein they reigned together, as *Galba* with *Nero*; *Orho* with *Galba*; *Vitellius* with *Orho*; & *Vespasian* with *Vitellius*; which last reigned but seven moneths, wherin 2. of them were spent vnder *Orho*, & 4. in the reigne of *Vespasian*.

But

Clemens  
Alex.  
Stro.  
Euseb. in  
his Chro.  
Iosep.  
Scal. de  
Emend.  
Temp.

But to proceed: doubts are objected against these accounts of chronologie, which requireth a further satisfaction: whereof the first from the Flood is *Sem*: whether he or *Iaphet* were the eldest of *Noahs* sons?

Gen. 10.  
21.

That *Sem* was the eldest, the propriety of place doth seeme to approue, and the Text beeing thus read: *Unto Sem also the father of all the sonnes of Eber, and elder brother of Iaphet, were children borne*, doth shew no lesse. But the Text read according to the *Septuagint*, thus: *To Sem also the father of all the sonnes of Eber, and brother of Iaphet the elder, were children borne*, doth make *Iaphet* the elder.

Seldon, in  
History of  
tythes,  
pag. 451.

Thus the transposition of the word (*elder*) maketh the doubt: and indeed the *Hebrew*, by reason of the want of terminations of cases, may be as well translated *elder brother of Iaphet*, as *brother of Iaphet being the elder*. Which in our last Translation is brought neereſt to the originall thus: *\* Unto Sem the brother of Iaphet the elder, euen to him were children borne.*

\* Gen. 10  
21.

*Sem* not  
the first.  
b Gen. 5.  
32.

But that *Sem* was not the first borne, the Text it selfe inforceth; where it is said, *b Noah was five hundred yeeres old,*

old, and begate Sem, Ham, and Iaphet, and in the <sup>c</sup> *six hundred yeere* of his life the Flood came, so as his first son was at the Flood an hundred yeers old; but that sonne was not *Sem*: for *Sem* was not an hundred yeeres old, till he begate <sup>d</sup> *Arphaxad*, which was two yeeres after the Flood: and therefore *Iaphet* must be the elder.

<sup>c</sup> Gen. 7. 6.

<sup>d</sup> Gen. 11. 10.

Seeing then, *Sem* had not the priority of birth-right, and is notwithstanding made a stay of *Chronologie*; It shewes that the dignitie of birth-right was conferred vpon him, as it was vpon *Jacob* and others: and himselfe was made more manifest in the Priesthood of *Melchisedech*, the true figure of *Christ* that was to come.

*Sem had not the priority of birth-right.*

*Sem is Melchisedech.*

But against this assertion, many haue obiected, for that it is said in the *Epistle* to the *Hebrewes*, <sup>e</sup> *Melchisedech was without Father, without Mother, without Kindred, and had neither beginning of dayes, nor end of life.* All which adiuncts *Sem* had, as is apparant by *Moses*.

<sup>e</sup> Heb. 7. 3.

For which cause only, some *Rabbins*

D

in

*The error  
of the Rab-*

*bins.*

*Midras*

*Hagada,*

*Apud Rab.*

*Iarchi in*

*Gen. 14.*

*Epiph.*

*Here.*

*Melchise-*

*dech held*

*to be an An-*

*gell.*

*Annot.*

*in Heb. 7.3*

*Sem*

*thought to*

*be a Canaa-*

*nite.*

*f Heb. 7.7.*

in their rash and ignorant iudgements haue furnished *Melchisedech* to haue been a bastard, and therefore vnworthy (say they) to haue his parentage recorded with his name.

But others of them, with the *Hieracites*, wil haue him to be an *Angel* from heauen, (so farre differ the opinions of men) and our *Genevian* note somewhat inclineth that way, in saying that *Moses* maketh no mention of *Melchisedechs* Parents, nor Kindred, but as he had been suddenly sent of God into the world to be a figure of *Christ*, was shortly taken out of the world againe.

Others there are, that will haue him a *Canaanite*, though most vnfitly applied; that a man of that cursed Nation should blesse *Abraham*, the most renowned man in the world, and saith the Text, *f Without all contradiction the lesse is blessed of the greater.* But who could bee greater then *Abraham*, but onely *Sem*, borne in the first world ninetic eight yeeres before the *Flood*; and liued after the *Flood*, sine hundred and two yeeres, through ten generati-  
ons,



ons, euen to the fiftieth yeere of *Isaac*?

And therefore to vulgar knowledge, *Sem* might well be accounted without *Father*, without *Mother*, and without kindred: and to the then liuing (none of them borne in the first world) hee might seeme to be without beginning of dayes, and so consequently without end of life.

But the answer is, *Melchisedech* was an *High Priest*: then a man; and being a man, then must he see death: For *euery high Priest is taken from among men. And it is appointed vnto men, that they shall once die.* Then died *h Melchisedech* a man, and an high Priest.

The next doubted chaine of *Chronologie* is linked vnto *Abrahams* age, and must bee considered, whether he was the eldest sonne of *Terah*, as the Text seemeth to auerre, being the first in *Moses* record. And as some affirme, no certaintie of *Chronologie* can be calculated, vnlesse *Abraham* be the eldest.

But the linke of *Chronologie* doth tie the *i Law* to be *four hundred and thirtie yeeres* after the promise, and the

*why he is thought to be without father.*

*An High Priest.*

*h Heb. 5.1.*

*h Heb. 9. 27.*

*Abrahams age examined.*

*i Gal. 3. 17.*

Gen. 12. 4.

promise to be vnto *Abraham*, in the *se-  
nientie fift* of his life. Whereby a cer-  
taintie of *Chronologie* is found in *Abra-  
hams* age, though hee were the youn-  
gest sonne of *Terah*.

And that he was the youngest sonne  
of *Terah*, must be acknowledged: for  
had *Haran* been his younger, then must  
hee beget *Iscah* his daughter at eight  
yeeres of his age: for there was but  
ten yeeres differing betwixt the age of  
*Abraham*, and her his wife. And  
though the Text doth call the daughter  
of *Haran*, *Iscah*, and she by the name  
*Iscah* not knowne to bee *Abrahams*  
wife: yet in the iudgements both of  
*Rabbins* and *Christians*, she is the same  
*Sarah*, and their names the same in fig-  
nification for *principalitie*.

Else, to what purpose should *Iscah*  
be mentioned by *Moses*, if neither her  
selfe nor issue had any part in his Sto-  
ries, whereas contrariwise wee see *Sa-  
rah* had? As when God gaue her a  
son at ninety yeeres of her life; and that  
her sonne (*Isaac*) to marry *Rebeckah*;  
and *Iacob* her *Grand-child* to marrie  
*Leah*,

*Iscah and  
Saràh both  
one and the  
same.*

Gen. 24.

67.

Gen. 29.

23.

*Leah*, of whom *Christ* the *Messiah* came; and her selfe mentioned for her faith, obedience, and modestie, through all the *Scriptures* of *God*?

These testimonies recorded by the *Holy Ghosts* pen, doe tell vs, that *Nahor* and *Haran* the brethren of *Abraham*, with their posterities, *Rethuel*, *Laban*, *Elihu*, and *Iob*, imbraced the *Covenant*, and with *Abraham* were in the state of saluation, as by these their speeches appeares: *Laban* thus welcomed *Abrahams* messenger, <sup>h</sup> Come in, thou blessed of the Lord. And *Laban*, and *Bethuel* acknowledged, that this message proceeded from the Lord. And againe said they, Goe take her, that shee may bee thy masters sonnes wife, as the Lord hath said.

Thus then though *Laban* swore by the *God* of *Nahor*, so did he likewise by the *God* of *Abraham*, whom he made a <sup>k</sup> witnesse betweene him and *Iacob*, and therefore was holy *Religion* kept holy by these holy seeds.

This question of *Abrahams* birth, whether eldest or youngest, though it

The brethren of Abraham stood in state of saluation.

<sup>h</sup> Gen. 24. *Elihu* confessed, that the Spirit of *God* made him, *Iob* 33. 4. And *Iob* knew that his Redeemer liued, *Iob* 19. 25. *Laban* somewhat excused.

<sup>k</sup> Gen. 31. 50, 53.

Strife a-  
bout Abra-  
hams age.

fall not in question as materiall, in the controuerſed Religions, is moſt ſtiffely maintained vpon both ſides, as well *Proteſtants* as *Papiſts*.

For *Iosephus Scaliger*, with *Sethus Caluiſius Proteſtants*, do eagerly condemne *Matthew Beroaldus* (though a *Proteſtant*) as hereticall in his *Chronologie*, in making *Abraham* to bee the youngelt ſonne of *Terah*: and contrariwiſe *Auguſtus Tornielus* a *Romiſh* *Prieſt*, doth as ſtiffely defend *Beroaldus* his aſſertion, though without naming him for his Author.

1 Gen. II.  
26.

But that *Abraham* was not the eldeſt of *Terahs* ſonnes, is manifeſt by the Text; for *Terah* at the age of ſeuentie begate his firſt ſonne, 1 Gen. II. 26. But that was not *Abraham*, as euidently appeareth by his age at his death. For *Terah* was two hundred and five when hee died in *Haran*; and immediately after the death of *Terah*, *Abraham* departed *Haran*, being then ſeuentie five yeeres old. Deduct then ſeuentie five, out of two hundred and five, and there remaineth one hundred and

Sure  
proofes of  
Abrahams  
age.

and thirtie, which were the yeeres of *Terahs* age, before that *Abraham* was borne vnto him.

And therefore from *Terahs* seuentie, vnto *Abrahams* birth, were no lesse then an hundred and thirtie yeeres. But in accounting *Abrahams* birth, to bee in the seuentieth of *Terahs* life, there is lost no lesse then sixtie yeeres of the worlds computation: for so many yeeres are betwixt the seuentie, and the hundred and thirtie of *Terahs* life.

Is it not then to be wondred at, that in so plaine an account, so many eyes as haue seene, should bee so farre ouerseene, and so many pens as haue written vpon *Chronologie*, should so negligently obserue the chiefe stayes in *Chronologie*, as to lose threescore yeeres in the worlds computation in the life and yeeres of the Patriarke *Abraham*?

Another doubtfull assertion is in the account of yeeres from the *Indges* gouernement, vnto *Samuel* the Prophet, mentioned in *Acts*, Chap. 13. vers. 20.

For whereas the time of the *Indges*,  
D 4 from

*Sixty yeeres  
lost in Chronologie, had  
Abraham  
been the  
eldest.*

*Mans many  
ouer-sights.*

*Act. 13. 20*

The differ-  
ring ac-  
counts of  
the Iudges.

from *Ioshuahs* death, vnto *Sammels* be-  
ginning, are yeeres onely *three hundred*  
*thirtie nine*, *Saint Paul* in the *Syna-*  
*gogue* at *Antioch* taught, that the time  
was much longer, euen *four hundred*  
and *fiftie yeeres*.

Vpon the authoritie of which Text,  
some reuerend and learned, with ouer-  
much boldnesse haue professed and  
said, *that they will assoone beleene the*  
*Apostle, and the New Testament, as they*  
*will the writer of the booke of Iudges*. As  
though the Text were so intricate,  
that no reconciliation could bee had  
betwixt.

The ac-  
count from  
Isaacs  
Birth.

<sup>1</sup> Rom. 9 7.

<sup>m</sup> Acts 13.

That these *four hundred and fiftie*  
*yeeres* are accounted from *Isaacs* birth,  
the coherences of texts seeme to auerre,  
*Isaac* being the first sonne of *Abraham*  
(concerning the Promise) vnto whom  
it was said, *In* <sup>1</sup> *Isaac shall thy seed bee*  
*called*; as also in the many accidences  
vnto the Storie appertaining as these.

<sup>m</sup> *The God of this people of Israel chose*  
*our Fathers, and exalted them when*  
*they dwelt as strangers in the Land of*  
*Egypt: and with an high arme brought*  
*he*

he them out of it, and about the time of fortie yeeres suffered he their manners in the Wilderneſſe. And when hee had deſtroyed ſeven Nations in the Land of Canaan, he diuided their Land to them by lot. And after theſe things, he gaue them Iudges about the ſpace of foure hundred and fiſtie yeeres, untill Samuel the Prophet.

The many accidences.

Which account may thus bee calculated, and without contradiction affirmed, being bounded onely with the authoritie of Gods moſt ſacred account.

From *Iſaacs* birth, }  
to the Law, were } 405

From the Law, to }  
the death of *Moses*, } 040 } 450

From *Moses* death }  
to *Calebs* claime } 005

*Iſaac* 60.  
*Iacob* 130.  
In *Egypt*  
215.  
~~450.~~

For ° *Caleb* was fortie yeeres old when he ſearched the Land, in the ſecond yeere of the Wilderneſſe : and fortie

° *Ioſh.* 14.  
Prooſes for  
this account.

fortie five yeeres after that, the land was diuided : in the seuenth yeere of *Ioshuabs* Gouvernement : the eightie fifth of *Calebs* age : and the fortie eighth, since the comming from *Egypt*: But some account these yeeres thus :

Yeeres of the Iudges	}	339	}	450
sole Gouvernement,				
Yeeres of the oppres-	}	III	}	
sors falling in theirs,				

And that the yeers of *thraldome* were accounted together with the yeeres of the *Iudges*, the *Rabbins* generally held : for otherwise, saith *Augustine*, the certaine account in the Historie cannot stand. And *Cestrensis* our *Historian* hath so obserued it, as for instance :

Polychro.  
ls. 2. cap. 16.

The yeeres  
of the Iud-  
ges and  
Oppres-  
sors ac-  
counted to-  
gether.

The eight yeeres of *thraldome* vnder *Chusan* King of *Aram*, are accounted together with the fortie of *Othoniels* gouernement : the eightene of *Eglons* oppressions, are included in the eightie of *Ehuds* Iudgeship. The twentie of *Iabin* King of *Canaan*, are accounted



counted with the fortie of *Samgar*,  
*Iael*, *Deborah*, and *Baraks* deliueran-  
ces, and so consequently of the rest.

But the exact time betwixt  
the coming from *Egypt*, and  
the building of the *Temple* by  
*Salomon*, were yeeres ——— } 480

*The exact  
time since  
the com-  
ing from  
Egypt.  
The prooffe.*

For faith the Text, *In the foure hun-  
dred and fourescore yeere, after the chil-  
dren of Israel were come out of Egypt*,  
in the fourth yeere of the reigne of *Salomon*,  
in the moneth *Zif*, he built the  
house of the *Lord*.

*Which yeeres may be thus cal-  
culated.*

Before the *Judges* { *Moses*, 040 }  
                                  { *Ioshua*, 017 }

In the *Judges* times ——— 339 } 480

After the *Judges* { *Samuel*, 040 }  
                                  { *Danid*, 040 }  
                                  { *Salomō*, 004 }

But

Iosephus  
account.

But *Iosephus* hath another account, and setteth the building of the *Temple* five hundred ninety and one yeere after the departure of *Israel* out of *Egypt*, as in his eighth booke, and second Chapter is seene, and may thus be gathered :

The yeeres of	{	<i>Moses</i> — 040	}	591
		<i>Ioshua</i> — 017		
The yeeres of	{	<i>Iudges</i> — 339	}	591
		<i>Oppressors</i> — III		
The yeeres of	{	<i>Samuel</i> — 040	}	591
		<i>Dauid</i> — 040		
		<i>Salomon</i> — 004		

Or thus :

Vnto the building of the <i>Temple</i> , which was since the comming from the land of <i>Egypt</i> , —	{	480	}	591

He addeth the yeeres of the <i>Oppressors</i> tyran- nie, & those yeeres were most exactly —	{	III	}

So

So as

These diuers  
accounts of

}	450 480 591	}
---	-------------------	---

are one and  
the same.

*Let God be iustified in his words, and  
ouercome when he is iudged.*

Rem. 3.4.

A further obseruation in *Chronology*  
the Text doth make, in the second  
booke of *Chronicles*, the sixteenth  
Chapter, and first Verse: where it is  
said; *In the sixe and thirtieth yeere of  
theraigne of Asa, came Baasha King of  
Israel vp against Iudah, and built Ra-  
mah, to let none passe out, or go in to Asa  
King of Iudah.*

2. Chro. 16

1.

*A further  
obserua-  
tion.*

The doubt then is, how *Baasha* King  
of *Israel*, could build *Ramah* in the  
*thirtie sixt* of King *Asa*, seeing hee li-  
ued not vnto the thirtie sixt of King  
*Asa* by many yeeres.

For *Baasha* began his reigne in the  
third yeere of *Asa* King of *Iudah*, and  
reigned *four* and *twenty yeeres*, and  
dyled in the sixe and twentieth of *Asa*,  
his

1. Kin. 15.

33.

1. Kin. 16.

his reigne, as is manifest by the Text, 1. King. 16. 8. For in the twentieth sixt of *Afa*, *Elah* the sonne of *Baasha* began to reigne: after whom succeeded *Zimri*, in the seven and twentieth of *Afa*, Verse 15. and after him, *Omri*, in the thirtieth one of King *Afa*, verse 23. and *Omri* his tenth yeere, fell with the thirtieth sixt of King *Afa* his reigne ouer *Iudah*.

*Baasha*  
was dead  
ten yeeres  
before the  
36. of *Afa*.

In parallelizing then the reignes of these Kings of *Israel*, with the yeeres of *Afa* King of *Iudah*, it is most apparent, that *Baasha* was dead ten yeeres before the thirtieth sixt of King *Afa* his reigne: and therefore these thirtieth fixe yeeres can in no wise appertaine vnto him.

The resolution then of this doubt is, that the yeeres of the *Kingdome*, and not of King *Afa* his reigne, is the purpose whereunto the *Holy Ghost* lea-  
deth. For seeing that the yeeres here spoken of, cannot extend by many, to the number thirty fixe, neither by King *Afa* his owne reigne, nor yet by the reignes of the Kings of *Israel*, we must  
seeke

seeke other bounds for their limitations : and in seeking we find not any so eminent, as is the erection of *Israels* Kingdome, begun by *Ieroboam*; nor none so agreeable to that account, as is the siege that *Baasba* laid against *Ramah*.

The doubt  
resolved.

For vnto the thirtie sixt yeere (not of King *Asa* his reigne, but of *Asa* his Kingdome) these yeeres are accounted, and doe most exactly agree : But if we account them vnto the thirty sixt of his kingdome, then doe they fall in the sixt of King *Omri*, and come twentie yeeres short of *Asa* his thirtie sixt, and ten yeeres after the death of *Baasba*, which in no wise can be.

Whereby wee see, that the yeeres thus mentioned, may not bee accounted, neither by King *Asa* his affaires in *Iudah*, as successiuelly they fell, nor by *Israels* Kings in a continued succession. But frō the beginning of *Israels* Kingdome, (whereof King *Asa* had the Title) and from whence, vnto the siege of *Ramah* (which fell in the fourteenth yeere of *Baasba*) were thirtie fixe yeeres

2.Chron.  
15.17.

yeeres exactly expired.

Thus then the sacred *Scriptures* doe euer breathe a heauenly vnitie, without any shew of corruption or shadow of change.

2. Chro.  
21. 20.

The sonne  
made older  
then the  
father.

2 Chro.  
22. 3.

Another great doubt in *Chronologie* the Text vnto many seemeth to make, in the second of the *Chronicles*, Chapters 21. and 22. in the reignes of *Ioram*, and *Ahaziah* his sonne. For *Ioram* the father, is said to haue been *two and thirtie yeeres old when hee began to reigne, and to haue reigned eight yeeres*. Then was he fortie at his death: and his son *Ahaziah* immediately succeeding, is said to haue been *two and fortie yeeres old when he began to reigne*: then was hee two yeeres older then his father: whereby wee are enforced to seeke some other meaning, then the text in plaine words doth affoord:

And in seeking, doe finde so many affected opinions, as some haue not doubted to call in question the puritie of the Text; especially seeing that in one text *Ahaziah* is said to haue been

two

two and twenty; and in another, two and forty yeeres old when he began to reigne: which yeeres haue been so canuased by the ancient and moderne, as finally both haue censured them vncertaine; and the most rest in this, that their disagreements, are a truth of Scripture, which requires rather a Christian beliefe, then a sensible prooffe.

But knowing, God will doe nothing, but he first makes it knowne by his Prophet: nor is the Scripture so silent, but that it makes passage vnto a true vnderstanding (for the reucaled things appertaine vnto vs and our children, saith Moses.) Let vs assay to resolue this intricate doubt.

It is the confession of Pifcator, Tobias, Eusebius; and indeed of most in effect; that they cannot be satisfied concerning Abaziah's age, compared with his fathers. Nor is there any (within the compasse of our reading) which deliuer his iudgement with assurance. The best is but coniecturall, & the most run vpon Amri King of Israel, but vpon a most infirme ground, as we shall see.

E

Whose

2. King. 8.

26.

2. Chron.

22.2.

The truth of Scriptures requires a Christian beliefe.

Atmos 3.7.

Deut. 29.

29.

Pifcator.

The best are but coniecturals.

Whose variable opinions are found in the writings both of *Jewes & Christians; Protestants and Papists*. Some holding that *Ioram* eight yeeres religiously spent, before hee fell to Idolatrie, are onely accounted, and the other twentie of wickednesse, are silenced, and are added to his sonne *Ahaziah*s reigne.

The many  
opinions of  
the learned.

Of this opinion is *Hierom, Lyra, Hugo Cardinalis, Sanctius, Gordon*, and others, who doe interpret the Text thus:

*Ahaziah was two and twentie yeeres old, when hee began to reigne, and reigned together with his father twentie yeeres: And after his fathers death, hee possessed the kingdome in his owne right, when hee was forty two yeeres old. But against this is excepted, that neither the Text, nor coherence of Storie will admit *Ahaziah* to reigne with *Ioram* his father at all.*

2. Chm. 2.  
17.

For it is not like that *Ioram* would make his youngest sonne Viceroy, hauing elder sonnes liuing, as wee see hee had; neither would the Law admit



mit it : for thus it standeth written by *Moses*; When thou appointest the portions to thy sonnes, thou shalt make thy first-borne some thine heire, and shalt give him a double portion, though he bee the sonne of the hated woman; for unto him belongeth the right of the first-borne.

Deut. 21.  
17.

The law of  
portians.

Againe, that *Ahaziah* reigned not together with *Ioram* his father, is evident. For *Ioram*s death is mentioned, before that *Ahaziah* is said to reigne : for (saith the Text) *Ioram* died of sore diseases, and slept with his fathers, and *Ahaziah* his sonne reigned in his stead. In his stead? Then not with him.

2. Chron.  
21. 19.  
2. King. 8.  
24.

*Tremelius* and *Iunius* to take off the contradiction of 22. in the *Kings*, with 42. in the *Chronicles*, apply those ages to severall persons : the two and twentie to *Ahaziah*, and the two and fortie to *Omri* : which *Omri* (say they) was two and fortie yeeres old, when *Ahaziah* began to reigne.

*Tremelius*  
his opinion.

Wherein I can but marvell, that such learned Expositors should make these two and fortie yeeres, to be the yeeres

Ioannes  
Marianus.

of *Omri* his life, which, neither the Text, nor the consequence doth approue. For what agreement hath *Omri* his age with *Ahaziah*'s reigne or death? hee being of another House and Family.

And *Ioannes Marianus* coniectureth, that the letters  $\beth$  *Caph* &  $\beth$  *Beib*, (which number two & twenty,) were mistaken for  $\beth$  *Mem* &  $\beth$  *Beth*. (which number) two and fortie, and by that meanes came in the two and fortie in the *Hebrue* Text, and consequently into other languages: which in truth (saith he) should haue been two and twenty, & then both the Texts would haue been reconciled, and the sonnes age proportionable to the fathers.

The yeeres  
are not set  
downe in  
letters, but  
in plaine  
words.

But as all the former are onely coniecturals, so these later are manifestly vntrue, and carry no shew of likelihood. For in all copies extant, the yeeres are not set downe in figures, but in plaine words: nor is  $\beth$  *Caph*, and  $\beth$  *Mem* so like, as to deceive an ordinary Scribe.

There are some *Iesuites*, which falsely and sacrilegiously put a corruption

vpon

vpon the *Hebrew* Text of *Chronicles*, and boldly say it must bee, *Ahaziah* was two and twentie yeeres old, when he began to reigne. And without further assay to vntie the knot, they hack it to pieces, as *Alexander* did *Gordians*.

And indeed such an inueterate hatred they beare vnto the Diuine Originals, as the setter forth of the *Complutense Edition* compares the sacred *Hebrew*, and the holy *Greeke* vnto the two *Theeues* crucified on each side of *Christ*; and the *authentike Latine* (as he termes it) he sets in the midst, as *Christ* was placed betweene the in his Passion.

Lastly, the *Iewes* great *Chronicle*, *Sedar Olam Rabba*, Chapter 17. will haue the two and twenty yeeres mentioned in the *Kings*, to bee the naturall age of *Ahaziah*; and referreth the two and fortie yeeres in the 2. *Chron.* 22. 2. to the threats that were pronounced against the kingdome of *Iudah*, that it should perill for ioyning in affinitie with the *Kings* of *Israel*: as *Iehosaphat* did in taking the daughter of *Ahab*, for his sonne *Ioram* to wife.

D. Fulke  
in *Rhemes*  
*Testament*,  
fol. 831.

The Iesu-  
ites blas-  
phemy.

2. Chron.  
8. 26.

2. Chron.  
18. 1.

And admitting for currant the account of forty two yeeres from *Omri* his first entrance, vnto the death of *Abaziah*: confidently concludeth, that those were the yeeres mentioned in *2.Chron.Chap.22.*

And vpon the same ground doe the most *Commenters* touch, no other cause mouing, besides the number two and fortie: and those likewise are forcibly drawne from the first yeere of *Omri*, of *Israel*, vnto the reigne, and death of *Abaziah* King of *Iudah*. Forcibly I say:

The yeeres  
42. forcibly  
drawne  
from *Omri*.

For neither in the Text of the *Kings*, nor in the bookes of the *Chronicles*, are the affaires of *Omri* (for *Iudahs* Kingdome) once spoken of: nor of *Israels* neither, besides his aspiring to the *Crowne*; the purchase of *Samaria*; a most wicked King; and farre worse then any that was before him; whose statutes of wickednes, are long after remembered by *Micha* the Prophet.

1.King.16

Mica.6.16

A bad beginning verily for a remarkable obseruation vnto the beginning of these two and forty yeeres: and supported as weakely, if we charge the

the foundation with weight.

For those numbers of yeeres assigned by *Sedar Olam* (thus) *Omri* 8. *Ahab*, and his sonnes, 22. and *Ioram* 12. in all 42. do not so accord in the *Chronological* account, as is apparantly seene in the yeeres of their reignes, and in the *Table* hereunto annexed.

And what should moue the account of these two and fortie yeeres, from *Omri* and *Israels* wicked *Kings*, I see not; when the Story runneth meerely and altogether vpon *Asa* and *Iehosaphat*, *Iudahs* godly *Kings*; or to take their beginning from *Omri*, and hee of *Israel*, & their ending in *Ahaziah*, & he of *Iudah*, I find nothing to moue thereunto; for *Gods* dealings do carry a more maiestical order of proceedings, then to begin in one, and not to end in the same.

Or that the threats against *Ahab*, and his wicked house, of *Israel*, could any wise be appropriated vnto *Ahaziah* of *Iudah*, and of another family, I see not; though his mother made him a most wicked *King*. For *Ahab's* his mother counsell'd him to doe wickedly.

*Sedar Olam's* account is contradicted.

*Gods* order in proceedings.

1. Kin. 21.  
21.

2. Chron.  
22. 3.

But that we may by the word calculate these yeeres to their iust numbers, let these obseruations following be our guide.

*Omri* began his reigne in the 31. of King *Aſa*, and reigned 12. yeeres, 1. King. 16. 23.

but his foure laſt are not ac-  
(1) counted vnto him, but vnto *Ahab* his ſonne. So as *Omri's* reigne in Chronologicall account, is onely eight yeeres.

*Ahab*, the ſonne of *Omri*, began his reigne in the 38. of King *Aſa*, and reigned 22. yeeres, 1. King. 16. 29. yet not ſo long ſole King: for in the ſe-  
(2) uenteenth of King *Iehoſaphat*,

*Ahazia*h, and in the eigh-  
teenth, *Ioram* his ſonnes began their reignes, 1. King. 22. 51. and 2. King. 3. 1. whereby it is euident, that 3. yeeres are miſcaſt in *Sedar Olams Chronologie*, and *Ahabs* ſole gouernement to bee but 19. yeeres, and no more.

*Ioram*

*Ioram* the sonne of *Ahab* began his reigne in the eighteenth of *Iehoshaphat*; & reigned twelue yeeres, *1. King. 3. 1.* (3) so as only thirty nine, (and not fortie two) are the bounds of these yeeres in case of *Chronologie*. 12

And the twelfth yeere of *Ioram* King of *Israel*, parallelizing the yeere and death of *Abaziah* of *Iudab*, doth make the number of yeeres for *Iudab*, as the parallel of *Asa*, and *Omri* for *Israel* hath done; and neither of them more then thirtie nine yeeres, as by the texts are apparant:

$$\text{Thus } \left. \begin{array}{c} 8 \\ 19 \\ 12 \end{array} \right\} 39$$

whose further explanations wee thus continue.

If wee account these yeeres vppward from the death of *Abaziah* (4) King of *Iudab*, then will the number (two and fortie) begin foure yeers before *Omri* was King: whereby

*Eroughtons*  
*Consentad*  
*Ann. 3128.*

by he is excluded out of that nume-  
ration, and can be no bound in that  
*Chronologie*.

And if we account them downe-  
ward, from *Omri* his first, vnto *Aba-  
ziah* his reigne; then doe not fortie  
(5) two yeeres end with his death, but  
doe continue vnto the third yeere of  
*Athaliahs* vsurpation.

See the Ta-  
ble.

Moreouer, to account these two  
and fortie yeeres, as *Sedar Olam*  
hath done, thus. *Omri* alone eight  
yeeres; *Ahab* with his sonnes two  
and twenty, & *Ioram* alone twelue,  
in all two and fortie: I say, we can-  
not, the bounds of *Chronologie* chec-  
(6) king that account. For *Ahabs* yeeres  
from his twentieth, are reckoned  
with the Regencies of *Ahaziah*, and  
*Ioram* his sonnes, and cannot in case  
of *Chronologie* bee accounted vnto  
both, the parallelizing reignes of *In-  
dahs* Kings, inforcing it so.

Againe, by the same warrant,  
that the foure last yeeres of *Omri*  
his reigne, are accounted to bee the  
foure first of King *Ahabs* begin-  
ning:



ning: By the same warrant the three  
(7) last of *Ahab's* reigne must bee included and accounted in his sonnes *Reignencies*, their reignes so apparently set apart by the holy Text, for three yeeres continuance.

And that this account may abide the touch, see here in this Table, how the reignes of the Kings of *Judah*, and of *Israel* are locked each into others, so that a yeere of neither can bee added nor substracted; *God* hauing so chained the linkes of his sacred *Chronologie*, that none shall faile whilest the heauens stand.

And these especially of the Kings, and stories of *Judahs*, and *Israels* Kingdomes, as they succeeded in those times of their states succession, and whilest they continued in their governments, as is most plainly recorded both in the bookes of the *Kings*, and of the *Chronicles*, and herein this following Table expressed to sight.

The same  
warrant for  
Ahab, as is  
for Qmri.

Asa, King of Iudah.

A Table shewing how the Kings of Iudah and Israel were locked each into others, from the fifteenth of King Asa, unto the death of King Ahaziah.

Eadla, King of Israel.

Iudah. Kingdoms. Israel.

15	The famous Reforma-	1		13
16	tion of King Asa, 2. Chro.			14
17	15. 10. where began the		Ramah besieged, 2. Chro.	15
18	42. yeeres, in 2. Chro. 32. 3.		16. 1. in the thirty sixt	16
19			yeere of Israels King.	17
20			dome.	18
21				19
22				20
23				21
24				22
25		10		23
26		→	Elah 2. y. 1. Kin. 16. 8.	24
27		→	Zimri 7. dayes, 1. K. 16. 15.	25
28			Tibni, 1. Kin. 16. 21.	26
29				27
30				28
31	Ioram borne.	→	Omri, 12. y. 1. Kin. 16. 23.	29
32				30
33				31
34				32
35		20		33
36				34
37				35

unto Genealogie.

61

38	Aja of Iudah.	Abab of Israel	1	8
39		raigned 33. y. 1. K. 16. 29.	2	9
40			3	10
41	Iehoshaphat, 25. yeeres,		4	11
	1. King. 22. 41.		5	12
			6	
			7	
			8	
			9	
			10	
			11	
			12	
			13	
			14	
			15	
			16	
			17	
			18	
			19	
17	Iorams first Regency,	Abaziah 3. y. 1. Kin. 3. 2. 51	20	1
18	2. Kin. 1. 17.	Iorams, 12. y. 2. Kin. 3. 1.	21	2
19			22	2
20			3	
21			4	
22	Iorams second Regency.		5	
23	2. King. 8. 16.		6	
24			7	
25	Ioram sole King, 1. King.		8	
	22. 50.		9	
			10	
7	Abaziah, 1. y. 2. Kin. 9. 29.	In 11. of Iorā, 2. K. 9. 29.		11
8	Asbaliash vsurped 6. y.	In 12. of Iorā, 2. K. 8. 25.		12
	2. Kin. 11. 3.			

By this *Table* euident it is, that the time from *Omri* his first, vnto *Ahaziah* the last, is no more then thirtie nine yeeres, howsoeuer it hath been otherwise cast by the diuers opinions of men. Which neuertheles fall either of themselves, or else are beaten downe, by contradicting Texts. Wherefore hauing thus farre entred into the defects, let vs also assay to vntie this intricate knot.

*The translation of the Hebrew text.*

The Text from the originall *Hebrew* is thus translated: *Two and forty yeeres old was Ahaziah, when hee began to reigne, and he reigned one yeere in Ierusalem, 2.Chron.22.2.* But in the second of *Kings, chap.8.26.* it is said, *Two and twenty yeeres old was Ahaziah when he began to reigne, and he reigned one yeere:* wherein apparant it is, that twentie yeeres are differing in the *originall* text it selfe.

*Twentie yeeres differing in the holy Text.*

Then seeing these two accounts cannot in any wise agree to one and the same man, we must seeke their accomplishments, where they may better stand; for no Scripture (saith *Peter*) is

*2.Pet.1.20*

*of*

of a priuate interpretation. But the spirits of the Prophets are subiect to the Prophets (saith Saint Paul.) To touch the gold vpon this stone, the lustre will be faire, and the foundation thereon laid, the building will be firme.

1. Cor. 14.  
32.

Touching the number of yeeres thus differing as they doe, no lesse then twentie in their accounts; the one of them of necessitie must giue place in this place vnto the other. If so, then that of two and fortie (impossible in nature the sonne to bee two yeeres older then the father) must haue reference to some other persons, or actions, or both.

If both can  
not stand,  
the one  
must giue  
place.

For persons, I know, the most Commenters haue assigned Omri King of Israel, to bee the beginner of these famous two and fortie yeeres. but vpon a weake foundation, as wee haue seene: therefore let vs assay to vnfold this great doubt to better satisfaction.

It is *Lyra's* opinion in the like case, that some notable action is included, and more infolded, then is openly spoken of in the Text, as was (saith he) in

*Elisba's*

2. King. 5.

18.

*Elisha's* toleration for the entrance of *Naaman* the Syrian into the house of *Rimmon*.

If actions then be the bounds of stories, what greater in these times of two and fortie yeeres can be shewed, then was the *Reformation*, which King *Asa* made in the fifteenth yeere of his reigne; which was so famous, both in restoring the *Lords services*, and in reforming the *manners of the people*, as the state seemed to be another, or new Kingdome?

King *Asa's*  
zeale.

2. Chron.

15. 10.

For he inflicted punishments, without fauour of persons, as appeareth in the deposing of *Maacah* his Grandmother from her *Regencie* for her Idolatrie, executing death vpon all Idolaters *whether man or woman*, *small or great* (saith the Text) and caused the people by oath to sweare, that they would seeke and serue the *Lord God* of their Fathers: with the offerings of seuen hundred *Bullocks*, and seuen thousand *Sheepe*.

From this publike *Reformation* then made in the fifteenth yeere of King *Asa's*

*Aſa's* reigne; vnto the firſt yeere of *Iorams* firſt *Regencie* (which fell in the ſeuenteenth yeere of his father King *Iehoſhaphats* reigne,) were fortie two yeeres exactly expired. For King *Aſa* reigned after theſe his godly *Conſtitutions*, twenty five yeeres: and thoſe being augmented with ſeuenteene more of King *Iehoſhaphats* reigne, they make together the ſaid number, euen fortie two yeeres.

Seeing then the beginning ſo accordeth with this famous act of King *Aſa*, and the ending, ſo exactly with *Iorams* firſt *Regencie*, I willingly ſubſcribe, that thoſe are the limits, and that *Ahaziah* being borne within the ſaid time, and yeeres; the title of *ſonne*, and attribute (*two and forty*) might rightly be giuen him, as heire vnto *Ioram*, vnto whoſe firſt *Regencie* they were numbred. And *Iorams* yeeres falling twice in account with his father *Iehoſhaphats*, may make theſe *two and forty yeeres* more famous in his ſonne then in himſelfe.

Thus is *Ioram* the bounder, and *Ahaziah* the ſonne, vnto theſe *fortie two*

F

yeeres,

2. King. 1.

17.

2. King. 3. 1

2. King. 1.

17.

2. King. 8.

16.

*Ioram the bounder, and Ahaziah the ſonne.*

Broug.  
consent. ad  
Ann. 3117.

1. K. 20 <sup>32</sup>  
34

2 Chro.  
16.1.

yeeres, and the Text so vnderstood, is not interrupted with so many contrarieties as wee haue seene it hath been: wherein let this be obserued, that not any thing can contradict this our assertion, but only the nomination of the *two and fortie yeeres* of *Abaziah's* entrance, which notwithstanding may as well be objected against nature it selfe, in making the sonne older then the father. But as properly (to my vnderstanding) may *Abaziah* be said to bee the sonne of these forty two yeeres, as *Benhadad* of *Aram* is said to bee brother to *Ahab* King of *Israel*: Or *Baasha* of *Israel*, to be father vnto *Ahab*, as the text seemeth to make him, no other affinity knowne betwixt any of them, but as they were Kings. Neither are these references singular or without president, but are exemplified elsewhere, as by that of *Ramab's* siege, where the sixteenth yeere of King *Asa's* reigne, is said to be the thirty sixt of his *Kingdome*, and both of them so. And vsuall it is in the Scriptures of *God*, to account the yeeres of *Chronologie*, from some



some notable actions gone before.

For so is the ten yerres of *Abrahams* dwelling in *Canaan*, before he tooke *Agar* to wife: so is the conquest of *Hesbon* (alledged by *Iephtha*) to haue been three hundred yeeres before the time of his gouernment; *Amos* his prophesie is noted by the *great earthquake*: and the Feast of *Dedication* was from yeere to yeere, continually kept, since *Indas Maccabeus* the ordainer, vnto *Christ Iesus* the celebrater, who at that feast declared himselfe to be the Sonne of *God*.

Gen. 16. 3.

Iudg. 11. 26.

Amos 1. 1.

1. Mac. 4. 59.

Iohn 10.

To conclude, howsoever wee may fayle in our owne iudgements, as men subiect to infirmities, yet surely in their bounds for beginning and ending (to me it seemeth) wee doe not, the *Holy Ghosts* pen limiting them so certaine as he doth from the fifteenth yeere of King *Asa's* reigne, vnto the first yeere of *Iorams* first Regency.

And thus reseruing a reuerend opinion of those learned *Expositors*, who haue laboured in this *Labyrinth* with great paines and diligence, I the wea-

2. Sam. 19.  
20.

keft of any, haue shot my shaft also at this *way-marke*, as *Jonathan* did his at the stone *Ezel*.

Which *marke* howsoever hath been aymed at, and few agreeing in one and the same compasse, yet that of King *Asa's Reformation* for their beginning, and of *Iorams first Regency* for their ending, is farre the fairest, and shal stick for a measuring shaft with the neereft yet shot, if the Scriptures bee made the measuring line.

#### CHAP. V.

*That the Scriptures Genealogies doe limit Daniels Senens not to exceede 490. yeeres.*



O continue further the vse of *Chronologie*, as well in the *times*, as in the *persons* spoken of, let vs heare the holy Records of the diuine Texts, so shall we see what lights they are in their narrations, and most especially in that which concerneth vs most;

most; namely, the time mentioned in *Daniel*, which foreshewed the death of the true *Lambe Christ*, vnto whom all the sacrifices of the Law pointed, and in whom all the *Leuiticall Rites* ended, he being our High Priest, farre above *Aarons* order.

Now, among many other maledictions threatned for the breach of the Law, this was one, <sup>a</sup> that *the Land should lye waste to pay her Sabbaths of rest*. Which time of waste, the Prophet *Jeremie* affirmeth to haue been seuentye yeeres; and doth begin their account in <sup>b</sup>the first yeere of *Nebuchadnezzar* King of *Babel*, from whence <sup>c</sup>*all Nations should serue him, his son, and sonnes sonne, the space of seuentye yeeres*. Which expired in the third of *Belshazzar*, and first yeere of King *Cyrus*, when the reigne of the *Kingdome of Persia* began, as it is said in *2.Chron.* 36.20, 22.

Vpon which Text of *Jeremy*, *Daniel* tooke his occasion of Prayer for their deliuerance, and the Lord was as ready to accomplish his promise for their deliuey: who sending his Angell euen in

*Dan.* 9.24.

<sup>a</sup> *Leuit.*  
26.34.  
<sup>2</sup> *Chron.*  
36.21.

<sup>b</sup> *Ier.* 25.  
1, 11.  
<sup>c</sup> *Ier.* 27.7.

*Daniel his  
prayer vpon  
occasion of  
Jeremies  
prophecie.*

d Dan. 9.  
24.

Daniels  
seuens di-  
uided into  
three parts.

For these  
are not  
mentioned  
after the re-  
turne from  
Babylon.  
See Willet  
upon Dan.  
chap. 9.  
fol. 316.

the same instant, certified him; *that whilest his supplications were in making, & the Decree of deliuerance was in determining*; and that not onely from *Babels* seuentie yeeres captiuitie: but also thence after *seuentie times seuen*, should be a full deliuerance from spirituall thraldome, by the doctrine and death of the *Messiah*.

These *seuentie seuens Gabriel* diuideth into three parts, as followeth. The first to the rebuilding of the City, and building of the second Temple, *seuen seuens*. The second, *sixty two seuens*, wherein a silence for Prophecie, the want of fire from heauen, and the *Vrim* and *Thummim* should be had. And the third, one *seuen*, in the *halfe* whereof CHRIST should confirme the *Couenant* for many, and in the end thereof, should seale vp mans Redemption, by his Death and Passion.

Notwithstanding, this triple account, and plainenesse of *Chronologie* (which the *Angell* aimeth at, as to the true period of times fulnesse) hath been troubled with the vncertaine computations  
both

both of *Iewes* and *Christians*, who haue both shrunke and tentered them from the iust number of *four hundred and ninety yeeres*, which *seventy seuen* make in their owne proprietie.

For some will haue them to containe no fixed certaine time at all, but rather thinke they were spoken vnto *Daniel*; as *Christ* spake vnto *Peter* in forgiuing his brothers offences; *⁊ I say not vnto thee, vnto seuen times, but, vnto seuentie times seuentimes*: or as his, that doth begin them fifty yeeres before *Babels* fall, and ends them towards the dissolution of the world, \* as *Hierome* citeth *Hyppolitus* to haue done.

Or if any certainty be in them, yet such it is, as may rather dazell the eye vnto dimmer darknesse, then illuminate the vnderstanding with brighter knowledge, if wee will lend our eares vnto *Origen*; who vnderstandeth these *weekes*, not to be *weekes* of *seuen yeeres*, but of *ten times seuen*, \* for euery yeere taking ten, and doth begin their reckoning from the beginning of the world; so that *seuentie weekes* should make

Daniels  
seuens mis-  
cast.

D.R. in  
M.S.

⁊ Mat. 18.  
22.

\* Hierom  
upon Dan.  
9.

Daniels  
seuens mis-  
taken.

\* Origen.  
hom. 29.  
upon Mat.

four thousand and nine hundred yeers from the Creation vnto *Christ*. And some begin them at the natiuitie of *Christ*, and continue them vnto the end of the World, as *Apollianus* hath done.

Others that allow their certaintie, and proprietie of the *Angels* speech, yet doe differ in assigning their *beginnings* and *endings*; because three other edicts are mentioned in *Ezra* and *Nehemiah*; besides that of *Cyrus*. And yet where-foeuer they begin them, they still bring their endings, either at the birth of *Christ*, in the time of *Herod*, or at the death of *Christ*, in the reigne of *Tiberius*; as \* Lord *Plessie* hath well obserued.

*Ezra* 6.1.  
*Ezra* 7.12.  
*Nchem.* 2.

\* True Religion,  
chap. 29.  
Daniels  
seuens be-  
gan in the  
first yeere  
of *Cyrus*.  
Eler. 29. 10

That they began when *Babels* kingdome ended, is most manifest by *Ieremiah* the Prophet, where hee saith, *Thus saith the Lord, After seuentie yeeres be accomplished at Babel, I will visit you, and performe my good promises towards you, and cause you to returne to this place.* And by the last Chapter of the second of *Chronicles*, and first of *Ezra*, where it is said :

§ In the first yeere of Cyrus, King of Persia, (when the Word of the Lord spoken by the mouth of Ieremiah was finished) the Lord stirred up the spirit of Cyrus King of Persia, and hee made a Proclamation thorow all his Kingdome, and also by writing, saying; Thus saith Cyrus King of Persia; All the Kingdomes of the Earth hath the Lord God of heauen given mee, and hee hath commanded me to build him a House in Ierusalem, that is, in Iudah: who is among you of all his people, with whom the Lord his God is, let him goe up.

And the other Edicts made by Darius and Artaxerxes, successeurs to Cyrus, are but confirmations of this Edict, and not new Edicts made, from which these seuens had their beginnings: for so the <sup>h</sup> Records layed up in the Librarie at Babel, and searched at the command of Darius, do shew; where in a volume it was thus written as a memoriall: In the first yeere of King Cyrus, King Cyrus made a decree for the House of God in Ierusalem, &c.

And that they ended at the death of Christ,

52. Chr. 36.

22, 23.

Ezra 1. 1.

Cyrus his  
Proclamation for the  
Iewes deli-  
uerance.

The Edicts  
of Cyrus  
successors,  
but confir-  
mations of  
his.

<sup>h</sup> Ezra. 6. 1.

Daniels  
seuens ended at  
Christs  
death.

*Christ*, when *sinnes* were sealed up, and *iniquitie* reconciled by the anoynting of the *Holy of Holies*, is manifest both by a definite and certaine number in themselves assigned, namely, *seventy seuens*: as also by a definite number multiplied from other *Seuens*, thus:

i Ier 27.7.

*Jeremiah* had shewed the *seuentie* yeeres captiuitie, wherein they were to serue the *King of Babel*, his son, and his sonnes son; which exactly fell so, and were expired at *Daniels* prayer; and thence, being multiplied tenne times more, doe bring vs to the certaine time of *Christs* death, which make *four hundred and ninety yeeres*.

Againe, those multiplied yeeres being diuided into parts definite, approue the whole certaine; and the first and last falling accordingly, make that time to point out *His time*, for whom time was ordained.

For the first *Seuen*: The *Iewes* objection against *Christ*; that *fortie fixe yeeres the Temple was in building*, Ioh. 2.20. and the three of hinderance since *Cyrus* his *Edict*, make that number certaine,

Brought.  
Consent. ad  
Ann. 3476.



taine, euen *seuen Seuens*, or forty nine yeeres, whereof more hereafter.

And that the last was as exactly accomplished from the *baptisme* of *Christ* vnto his *death*, euen *halfe a seuen* of yeeres, by the *four Passouers* celebrated by himselfe (in the last whereof hee died) is apparant by the *Euangelists* records, and by the Ancient affirmed to bee the *three yeeres and a halfe* of *Christ* his preaching to confirme the Couenant; vnto the which time, & the *Time, Times, and halfe a Time* in the *Apocalyps* is alluded vnto by many Interpreters.

And had those *seventy seuens*, or yeers of the *Angell* predicted for *Christ* his preaching and death, been vncertaine, the Iewes had not been so iustly taxed for more negligent obseruers of time, then were the *1 Oxe*, or the *Asse*, the *m Storke*, the *Turtle*, the *Crane*, or the *Swallow*; neither had been so blameworthy of times ignorance for their owne visitations.

Moreouer, had these *Seventy Seuens* been vncertaine, then the acceptable yeere

*Four Passouers mentioned in Iohn. The first in cha.*

*2. 13. the second in chap. 5. 1.*

*the third in chap. 6. 4.*

*the fourth, in chapters*

*11. & 13.*

*& 18.*

*k Reuel. 12*

*14.*

*Beda, and others.*

*1 Esa. 1. 3.*

*m Ier. 8. 7.*

*Luk. 12. 56*

<sup>n</sup> Luk. 19.

11.

Daniels  
seuens the  
onely Chro-  
nicle to the  
new Testa-  
ment.

o Rom. 13.

36.

In what  
Monarchies  
Daniels  
Seuens  
fell.

Clem. A-  
lex. Strom.

1.

yeere of *Iubile* had not been so certainly expected, as in <sup>n</sup> *Lake* wee see it was: neither had any certaine *Chronologic* continued from the old, vnto the new Testament. And what should mooue the holy Ghost so carefully to keepe and continue a true *Chronologic* of euery particular story, from the *first Creation*, vnto the *first yeere of Cyrus*? and there breake it off; especially considering, that all times led vnto *Christ*? *o of whom, through whom, and for whom, were all things writ that were writ, to whom be glory for euer and euer. Amen.*

Thus much being spoken of their beginnings and endings, let vs now come to the accounts therein contained, and for the better vnderstanding, follow the yeeres of the Kingdomes wherein they fell; beginning at the last, and ascending to the first, in which, and in whose reignes the most doubts fall.

The *Romane* Writers set *Christs* death in the eighteenth of the Emperour *Tiberius*, and his birth in the fortie two of *Augustus*, whose whole reigne was fifty fixe yeeres: so that by them

them *Christs* age is made to bee vpon thirtie three yeeres. And both *Romanes* and *Greekes* reckon betwixt the first of *Augustus*, and the last of *Alexander*, two hundred and eighty yeeres; namely, seuenty *Olympiads*: for *Alexander* died in the 114. *Olympiad*, and *Augustus* began his raigne in the 184.

But the *Grecian Monarchy* began fixe yeeres before the death of *Alexander*, by the slaughter of *Darius*, as all Authors acknowledge, and ended with the death of *Cleopatra* Queene of *Egypt*, being the last of his successours, in the foureteenth yeere of *Augustus*; as by the reignes of the *Protonies* are generally gathered. Which number fixe before *Alexanders* death, and fourtene likewise after *Augustus* his beginning, being added to two hundred and eighty, make the number to be compleate three hundred yeeres: the whole and exact time of the *Grecian Monarchy*.

And the *Romanes* reigne from the the foureteenth of *Augustus*; vnto the death of *Christ* the *Messiah*, (where the

*Alexanders death*  
280 yeeres  
before *Augustus* his  
reigne.

*The Grecian Monarchy began*  
at the  
slaughter of  
*Darius*.

*The Grecian Monarchy con-*  
tinued 300.  
yeeres.

the last *Seuen* of the *Seventy* ended) by the remainder of *Augustus's* reigne (which was forty two yeeres more) and eightene likewise expired vnder *Tiberius*, is most apparant, that sixty yeeres of the *Romane* gouernement were spent; which being added to the three hundred of the *Grecians*, both together make three hundred and sixtie.

So that one hundred and thirty yeeres for the *Persians* time, must remaine, to fill vp the number of *Seventy Seuens*, or *four hundred and ninety yeeres* predicted in *Daniel*.

Which time of the *Persians*, both in the diuision for those first *Seuens*, wherein the Citie was built, and their whole continuance vnto their end, hath bred the greatest disturbance of *Daniels* proprietie.

That their *Monarchy* began when the word *P M E N E* was double writ vpon the Palace wall, and that *Babels* kingdome ended by the slaughter of *Belshazzar*, the texts both of *Daniel* and *Ezra*, and the *1 Chronicles* doe shew;

Romans }  
60.  
Grecians } 190  
300.  
Persians }  
130

The *Persians* reigne  
most troubles  
*Daniels* ac-  
counts.

P Dan. 5.  
30.

12. Chro.  
36. 22.

shew;and that it continued vnto *Darius*,whom he furnameth the *ᵀ Persian*,  
*Nehemiah* doth record,betwixt whom  
is no greater disagreement for the num-  
ber of their Kings, and their names,  
then there is of yeeres for their reignes  
and continuance : not any one of them  
from first to last, but hath a differing  
number assigned, euen by their best  
Recorders.

For the number of their Kings, *Rab.*  
*Saadah* wil haue them but three, *Aben*  
*Ezra* saith,they were foure, and *Rab.*  
*Moses* alloweth them fīue. Of *Christi-*  
*an* Writers,*Tertullian*, *Isidor* & *Annius*  
*Viterbiensis* accounteth them eight,  
*Ioseph Scaliger* will haue them nine,  
*Bullenger* ten, *Beroaldus* eleuen, and  
*Hierom* with the ordinary *Glosse*, no  
lesse then fourteene : and as in the men,  
so for number of yeeres they disagree.

For the *Iewes* generally, to crosse  
the time, lest it should meete *Christ*  
to be their *Messiah*, giue the *Persi-*  
*ans* from the first vnto the last of their  
gouernement, but fifty two yeeres one-  
ly; though *Aben Ezra* is content to  
allow

ᵀ *Nehem.*  
12.22.

*The number  
of the Per-  
sian Kings,  
not agreed  
vpon.*

*Tertul. lib.*  
*aduers.*  
*Iudæos.*  
*Isidor. lib.*  
*5. Etimol.*

*Rab. Zota.*

The reignes  
of the Persi-  
an Kings  
uncertaine.

Aug. Ci-  
uit. Dei,  
l. 12. c. 10.

The Egyp-  
tian Priests  
as farre

ouer-lash  
these in gi-  
uing them  
8000. yeers.

† Esay 8. 6.  
The Gene-  
alogies giue  
passage to  
Daniels  
proprietie.

† Ezra 6. 15

\* Iunius in  
his annota-  
tion upon  
that text of  
Haggai in  
his last  
edition.

allow them nine more. Of Christians,  
*Pererius* extendeth their time to 232.  
*Augustine* to 233. *Lyra* to 230. *Clem.*  
*Alexandrinus* giueth them 215. *Diony-*  
*sius Hallicarnassus* 200. *Lucidus* 190.  
*Ifidor* 180. *Beroaldus*, *Broughton*, and  
other late Writers 130. differing in  
their totals, no lesse then 182. yeeres.

Whereby we may see, how the  
smooth running waters of *Shiloh*  
are become a troubled Ocean vnto  
many, ouer which gulfes of disagreeing  
accounts, were not the holy Genealo-  
gies the bridge, it were vnpossible for  
vs to passe.

For in their first number, from the  
first yeere of *Cyrus*, vnto the finishing  
of the Temple, in the sixth of *Darius*,  
are added vnto the proprietie of those  
*Seuen Semens*, fiftie seuen yeers, making  
of forty nine, (which they properly im-  
port) no lesse then \* an hundred and  
fixe yeeres. And in the like manner the  
time from that worke, vnto the end of  
the *Persians* reigne, is likewise ouer-  
stretched aboue fourescore yeeres,  
more then the *Sunne* euer measured.

The

The maine cause of whose differences, are the variable accounts of the Heathen, and the vncertaine computations of the vncertaine *Olympiads*. And therefore to direct these times, the holy *Genealogies* are as the Reede in the Angels hand, that measured the <sup>u</sup> Temple and Altar of the holy City, and the men then liuing, a cloud of witnessses to confirme the *Times* certainty vnto vs.

<sup>u</sup> Apoc.  
11. 1.

For, seeing that the sacred Scriptures (for story) at the rebuilding of *Ierusalem* and second Temple did cease: the disagreements of profane Writers, in Times computation so manifestly apparant; and the euer-erring *Olympiads* (the onely *Chronicle* of the Heathen) so vncertaine of beginning, and neglect for continuance, no sure foundation can be laid vpon so sandy or soft a ground.

*No accounts  
to be made  
of profane  
writers for  
Daniels  
Seigns.*

Nor may those profane authorities bee held fit pillars to support the waight, of the waightiest speech of times measure, and promise of mans Redemption, reuealed in the old testa-

*The cause  
too waighly  
for the hea-  
then to  
witnesse.*

Apoc. II.  
12.  
The Hea-  
then wri-  
ters may  
serue as  
handmaids  
to the  
Scriptures  
text.

▪ Dan. 9.  
25.

A certenty  
in the first  
diuision of  
Daniels  
Seuens.

\* Ioh. 2. 18.

ment of *God* : but are to be reiected in this holy computation, as the vnmeasured Court was to be cast out and giuen to the *Gentiles*. And yet wee deny not, but where the *Gentiles* agree with *Gabriels* account, they may be brought as witnesses to the truth, and *God* by them iustified in his promises, when he is iudged. Therefore to approue the proprietic of *Daniels Seuens*, let vs traueise them by the Scriptures allowance, both in the ages and liues of men.

That the first diuision of *Gabriels Seuens* (which was from the going forth of the *Edict*, to the rebuilding of *Ierusalem* and second Temple) fell accordingly, and were forty nine yeeres to the finishing of the worke, the answer of the *Iewes* to our *Sanionr Christ*, doth so import, when demanding by what authoritie he droue the market out of the Temple, and what signes hee shewed to testifie his authoritie, *Destroy* (said he) \* *this Temple, and in three dayes I will raise it up* : speaking of the Temple of his body. But they ignorant of his meaning, replied :



plied : *Forty fixe yeeres this Temple was in building, and wilt thou reare it up in three dayes?*

And whereas \* some are of opinion that the *Iewes* vnpremeditated made this answer, as they did of *Christs* age, *Thou art not yet fifty, and hast thou scene Abraham?* yet seeing the account falleth according to the assignement; we may well think they spake vpon an Historicall knowledge : for three yeeres added thereunto, which were the yeeres from *Cyrus* his Edict, vnto the hindrance of that y worke by his successors, and for which *Daniel* mourned three weekes of dayes, *Chapter 10.2.* make the number to be fortie nine, euen *seuen times seuen* yeeres; vnto which certainty some are so confident, that they auouch, these forty fixe yeeres did forefigure *Christ* his age vpo the earth, and doe draw the yeeres of his life, vnto the like number of \* forty fixe, because as they imagine, *the body should answer the shadow, the substance the figure, and the true Temple the materiall in euery degree*; albeit herein they are

\* Bullinger, & Scaliger.  
Ion. 8. 57

7 Ezra. 4.  
24.

\* Alleged  
by D. Willet vpon  
Dan. 9.  
fol. 304.

much deceiued: for that the dayes of Christ vpon earth, came not fully to thirty three yeeres, as by the yeeres of his birth and death vnder the reignes of the Romane Emperours *Augustus* and *Tiberius* is seene.

But that fifty seuen more should be added, and the yeeres tentured vnto an hundred and sixe, betwixt the first of King *Cyrus*, and the building of the Temple, the ages of diuers men in those daies will not permit: and therefore by the holy Scriptures let vs see how the holy *Genealogies* stay them from rouing too farre.

Zerubba-  
bel of yeers  
sufficient to  
gouerne the  
returned.

<sup>2</sup> Ezra 3.8.

Zerubba-  
bel laid the  
Temples  
foundation.

First, it is manifest that *Zerubbabel* of Iudah, was a Prince of yeeres and actiuenesse, fit to leade and command the people in their returne from captiuitie, in the first yeere of *Cyrus*: and so is he euer named in the catalogue amongst the returned, and that *in the*  
*2 second yeere and second moneth after their comming to Ierusalem, he began to set forward the worke of the house of the Lord, and to lay the foundation of the Temple,* is by *Ezra* recorded; and as  
mani-

manifestly was it promised, that hee should see That his work finished : for so said *Zechariah* from the Lord, <sup>a</sup> *Zerubbabel laid the foundation of this house, and his hands shall finish it.*

<sup>a</sup> Zech 3.9

What age *Zerubbabel* was of when he vnder-went that *Gouernment*, wee know not, but must coniecture, he was of yeeres fit for that charge : but to liue from that age, to an hundred and fixe yeeres more, is more then without warrant can bee credited, and yet for any thing knowne to the contrary, he might liue long after the worke was finished.

*The Scriptures must warrant, where we must credit.*

Another witnesse wee haue as aged (if not more) as *Zerubbabel*, and a principall man also, who with him <sup>a</sup> returned from *Babylon* in the first yeere of *Cyrus*, euen *Ezra* the Scribe, the sonne of *Seraiah* the high Priest, whose ancestors both in the seuenth chapter of his booke, and in the first booke of the <sup>b</sup> *Chronicles* are reckoned vp vnto *Aaron*.

<sup>a</sup> Nehem. 12.1.

<sup>b</sup> 1. Chro. 6.

Now the same *Seraiah*, father to *Ezra*, <sup>c</sup> was carried to *Riblah*, in the

<sup>c</sup> 2. King. 25.8, 18.

*Ezra borne  
before the  
nineteenth  
yeere of  
Nebu-  
chadnezzar.*

¶ *Nehem.  
8.3.*

*Ezra his  
age will not  
admit the  
Persians  
reigne a-  
bout 130.  
yeeres.*

land of *Hamah*, and there slaine, by *Nebuchadnezzar* King of *Babel* in the nineteenth yeere of his reigne. So that had *Ezra* been begot but the day of his fathers death (which is not likely) yet must he haue beene fiftie yeeres aged at the returne from captiuitie in the first yeere of *Cyrus*: since when, had there been one hundred and six yeeres, as some account, to the building of the Temple, then must *Ezra* haue been at that time, one hundred fifty six yeeres old; an age by much too long to retaine actiuenesse, or to stand (as hee did) ¶ *from morning till mid-day*, to reade, and expound the Law to the people.

But to liue a long time after, as it is said he did, euen to the end of the Persians reigne, which was eightie yeeres more, his life must haue beene more yeeres then that shortned age of mans life could attaine vnto. And therefore the vncertaine accounts of the Heathen must be measured by those men, whom the Scriptures haue made their measuring reedes.

And

And seeing God hath ordained, that  
 • by the mouth and testimonie of two or  
 three witnesses, the truth shall bee esta-  
 blished: Let *Mordecai*, an eminent  
 man of *Beniamin*, stand for another.  
 This *Mordecai* was carried away cap-  
 tiue into *Babylon* with *Ieconiah* King  
 of *Iudah*, in the eighth yeere of *Nebu-  
 chadnezzar*, and nourished & *Ester* in  
 the dayes of *Ahasuerosh*, King of *Per-  
 sia*, vnto the twelfth yeere of his reigne.

And that this *Ahasuerosh* was *Da-  
 rius Hystaspis*, besides *Lyra* and others  
 ancient, the moderne Writers, *Bero-  
 aldus*, *Broughton*, *Willet*, *More*, the  
*Geneuian* Annotation, and many more  
 affirme: and \* *Herodotus* in his third  
 booke nameth *Atossa* to bee the wife  
 of *Hystaspis*, founding so neere to *A-  
 dassa* (the other name of *Ester*) as  
 without preiudice we may cal *Ester* his  
 Queene. And the rather, for that the  
 said Author reporteth she could pre-  
 uaile in any thing with the King her  
 husband: which the Scripture confir-  
 meth, *even h to the halfe of his King-  
 dome.*

• Deut. 9.  
15.

† Est. 2. 5.

‡ Est. 3. 7.

Darius  
Hystaspis  
holden to  
be Aha-  
suerosh.

\* Herod.  
lib. 3.

Ester is  
called  
Atossa.

h Est. 7. 3.

\*Hellanicus.

And likewise \* *Hellanicus* another Heathen Author reporteth, that *Atossa* Queene of *Persia*, was the first inuenter of *Epistles*, which vndoubtedly was ministred vpon the *Letters* by her procured, and sent vnto one hundred and twenty seuen Prouinces, for the sauing of her people, whom *Ahasuerus* had condemned at the sute of wicked *Haman*.

Est. 3. 9.

*Mordecai*  
his age will  
not admit  
so many  
yeeres from  
the re-  
turne.

But that this *Ahasuerus* could be *Xerxes* and he eighty foure yeeres after *Cyrus*, as he hath been set; the age of *Mordecai* may not admit: for had *Mordecai* been but eight yeeres of age, when hee was carried away captiue with *Ieconiah* in the eighth yere of *Nebuchadnezzar*, yet must hee haue been seuentie at the returne from *Babylon*: but to adde almost a hundred yeeres more, neither humanitie could require his so aged knees to bow, nor nature afford his body to bee of such agilitie as it was for State affaires: mans terme of life, as *Solon* told *Cræsus* (men of the same time) to be onely *threescore and tenne yeeres*.

Herod. 1. 1.

I am not ignorant, that some will haue the relatiue (*which*) to be referred to the antecedent *Kish* : which (say they) the text doth import in these words: *Mordecai, the sonne of Isai the sonne of Shimei, the sonne of Kish* : and this *Kish* they will haue the man that had been carried captiue vnto *Babylon* with *Ieconiah*.

But if the words of *Esters Apocrypha* may be heard, it was not *Kish*, but *Mordecai*; for there *Mordecai, a Noble man that dwelt in Susis, and bare office in the Kings Court*, was he that had the dreame, and was the man which *Nebuchadnezzar* brought captiue frō *Ierusalem*, as *Chap. 2. 4.* Which booke, though not Canonically, yet is it ancient, and may well be a witnesse in a well knowne historie.

Besides, we see that the intent of that story is not to relate of *Kish* his captiuitie (if any such had been, the miseries of those times now ouerblown) but rather the meanes that God then wrought to saue his Church by this his instrument *Mordecai*, that had scene

*Est. 2. 5.*  
*Ioseph.*  
*Scalliger*  
*de men.*  
*tem. lib. 6.*

*Esters A.*  
*pocrypha.*

scene the deliuerance both of himselfe and others from that Captiuitie of *Babylon*, and now was an actor to blunt the edge of wicked *Hammans* sword.

And that the time could extend to those yeeres thus enlarged betwixt *Cyrus* his Ediēt, and the building of the Citie, *Nehemiah* doth bring a whole *Jury* of witnesses against it, who in his catalogue of twenty two men that returned with him, and *Zerubbabel* from *Chaldea* vnto *Iewrie*, nameth twelue of them to be liuing in the daies of his gouernment, after that the walles of *Ierusalem* were finished; which were, *Seraiah, Amariah, Malluch, Hattusb, Sebaniah, Harim, Merimoth, Ginethon, Abyah, Nijamin, Bilgai, and Shemaiah*, as in the tenth and twelfth Chapters of *Nehemiah* apparantly is seene. But from these particulars let vs come to the generals.

Twelue  
witnesses  
against the  
ouerlong  
reignes of  
the Persi-  
ans.

Many of  
the retur-  
ned, aliue at  
the Tem-  
ples build-  
ing.

That many of the same persons which had been carried captiue vnto *Babylon* by *Nebuchadnezzar*, were returned, and aliue at the building of the second Temple, in the second yeere of



of *Darius*, is manifest by this speech of *Haggai*, <sup>k</sup> *Who is left* (saith he) *among you that saw this house in her first glory, and how do you see it now? is it not in your eyes in comparison of it as nothing?* Whereby it is apparant, that many of the returned, had seene the great beauty of *Salomons* Temple, and were seated againe in *Ierusalem* according to the Vision of the good figges seene by *Jeremy*, concerning the captiuitie of *Ieconiah*, whom the Lord had promised to bring againe to *Iudah*, <sup>l</sup> *to build them, and not destroy them; to plant them, and not to root them out.*

And albeit that *Zecchariah* told them, that <sup>m</sup> *old men, and old women should walke the streetes of Ierusalem upon their staues* through decrepit age; yet such exceeding old age could not bee retained in that age of the world: for had an hundred and sixe yeeres bin expired from the first yeere of *Cyrus*, to the rebuilding of *Ierusalem*, and the Temple, then should the returned each of them haue been at that time an hundred sixty seuen yeeres aged, had they been

<sup>k</sup> Hag. 2.  
4, 10.

<sup>l</sup> Ier. 24.

<sup>m</sup> Zach.  
8. 4.

been but ten when *Salomons* Temple was destroyed; and ten yeeres is the least age that can be allowed to retaine memory, or obseruation of the *Temples* curious building and passing great beauty.

*The Persians scintellized almost to halfe their time.*

Wherefore those tentured times of *Daniels Seuen*s, must be againe shrunk vnto the staple of the sacred accounts, and the *Persians* reigne shortned vnto halfe the number (almost) that some ouer-lauishly haue giuen them.

<sup>n</sup> 1. King. 6. 21.

*The holy Genealogies a chaine as glorious as Salomons.*

For the chaine of Chronologie linked together by the liues of the holy line, and the sacred stories assigned, euen from the first creation, vnto the first yeere of the first *Persian Monarch*; are as strong for continuance, and as glorious for accounts, <sup>n</sup> as was the golden chaine that *Salomon* drew before the dore of the holy *Oracle*; But in the linke of the *Persians* time is so broken asunder by the vncertaine records of vncertaine authorities, as it may rather seeme a vexing of the truth, then to leade vs to the true time of *Christ* his sufferings. Therefore to measure

sure the stone by the square, and the *Persians* whole continuance by the limits of life, let vs see yet further how the sacred Scriptures do direct vs therein.

*Nehemiah*, a Captaine in *Iudab*, famous in his booke canonicall, saw both the beginning and ending of the *Persians Monarchy*, as the text apparently sheweth, for in the first yeere of *Cyrus*, among the sonnes of the province that went vp out of captiuitie (according to the *Edict*) this *Nehemiah* is said to accompany ° *Zerubbabel* the Prince, together with *Ieshuah*, *Seraiah*, *Mordecai*, and others. And that this was the same *Nehemiah*, who with large grants from King P *Artaxerxes* came againe to *Ierusalem* in the twentieth yeere of his reigne, is further confirmed by himselfe, where he saith; I ¶ found a booke of the *Genealogies* of them which came vp at the first with *Zerubbabel*, *Ieshua*, *Nehemiah*, *Mordecai* and others.

And againe, the same man returned to ° *Ierusalem*, in the two and thirtieth yeere

*Nehemiah*  
saw both  
the begin-  
ning and  
ending of  
the Persian  
Monarchy.

° *Ezra*. 2. 2.

P *Nehem*.  
2. 1.

¶ *Nehem*.  
7. 5.

° *Nehem*.  
13. 6.

Petrus  
Gal. con-  
tra Iud.  
lib. 7. c. 12.  
is reprov'd.

Neh. 12.  
22.

Alexan-  
ders *reale*.

Ioseph.  
Ant. lib. 11

*The Persi-  
ans limits  
bounded in  
one mans  
life.*

yeere of the said Kings reigne : where-  
by we see, that this *Nehemiah* was in  
the first yeere of *Cyrus*; and thirty two  
of *Artaxerxes*. For to admit (as *Petrus  
Galatinus* hath done) two *Nehemiahs*,  
two *Zerubbabels*, and two *Mordecais*,  
seeing the Scriptures approue them  
not, were to make two *Moses*, two *Samu-  
uels*, and two *Dauids*.

And that *Nehemiah* liued to see the  
end of the *Persians* reigne, appeareth  
by his mentioning of the high Priest  
*Iaddua*, and of *Darius* the *Persian*.

And that this was the same *Darius*  
whom *Alexander* ouercame; and the  
same *Iaddua* before whom *Alexander*  
fell down to worship that *God*, whose  
name he saw ingrauen in the golden  
plate of his High Priests Miter (besides  
many Christian Writers) *Iosephus* the  
*Jew*, in his eleuenth booke of their An-  
tiquities, doth euidently declare; wher-  
by the supposed long continuance of  
the *Persians* time is bounded within  
the limits of one mans life, and some  
part of that also spent, before they  
aspired to their Imperiall Crowne.

But

But against this, some object, that *Nehemiah* in his old age might liue to see *Iaddua* borne heire to the high Priest-hood, and so record him. And that *Iaddua* likewise might be very old, when he met and told *Alexander*, that \* he was the man of whom *Daniel* their Prophet prophecied, *that should destroy the estate of the Persians.*

*Iaddua objected against.*

\* Ioseph. antiq. lud. lib. 11. cap. 8.

But to the contrary we see by *Nehemiah* himselfe, who in the thirteenth Chapter, and twenty eighth verse of his book, saith, *that one of the sonnes of Ioiada the sonne of Eliashib, the High Priest, was sonne in Law to Sanballat the Horenite, whom he chased from him.*

Neh. 13. 28.

And who that sonne was, *Iosephus* in the foresaid eleuenth booke of Antiquities, tels vs to bee *Manasses*, brother unto *Iaddua* the High Priest, who had married *Nicazo* the daughter of *Sanballat*; for which marriage (saith he) *he was expulsed* by his brother from the Altar. Whereby we see, that *Nehemiah* saw not only *Iaddua* of yeeres capable for the dignity of High Priest-hood;

*Manasses brother to Iaddua.*

hood; but also his younger brother *Minasses*, a man married, and of yeers sufficient to serue at the *Altar*, which must bee twenty fiue at the least, as the law for the *Leuite* enioyned, *Numb. chap. 8. 24.*

And that *Sanballat* likewise (though *the wicked come not to half their dayes*) might see both the beginning and ending of the *Persians* reigne, is apparant; for hee being of policie, able both to hinder the<sup>t</sup> worke of *Ierusalems* building, and to <sup>u</sup> entrap *Nehemiah* the builder, must bee of age answerable to his designs, and therefore of like yeers may be thought to be.

And the same *Sanballat* liued to assist *Alexander* in his surprize of *Gaza*, after he had ouerthrowne *Darius* in the last battell. And that *Nehemiah* and *Sanballat* were of like age and equall yeeres, the said <sup>\*</sup>*Iosephus* seemeth to auerre, testifying of *Nehemiah*, that he was laden with age, and that *Sanballat* two yeeres after the taking of *Gaza* died, being very old.

But to conclude, that no longer continuance

<sup>t</sup> Psal. 55.

23.

*Sanballat*  
saw the be-  
ginning and  
end of the  
*Persians*.

<sup>t</sup> Nch. 4. 1.

<sup>u</sup> Chap. 6.

<sup>\*</sup> Ioseph.  
antiq. Iud.  
bel. lib. 11.  
cap. 5. &  
cap. 8.

continuance then foure hundred and nintie yeeres, may in these *seuentie seuen* bee granted, let vs measure them from the first to the last, by the liues of the *high Saints* mentioned by the *Euangelist Saint Matthew*: where we find *Ioseph*, the husband of *Mary*, to be the tenth in discent from *Zerubabel*, a Prince of *Iudah*, in the first yeere of *Cyrus*: and that *Ioseph* liued to the y twelfth yeere of *Christ* is apparant, yea, to the thirtieth by the testimony of *Suidas*; who saith, that *Ioseph* was but newly deceased, when *Iesus* was chosen a Priest in the *Temple*.

Matth. i.

y Luk. 2. 24

The many yeeres then, and the few successions therein contained, inforce the times continuance no longer then foure hundred and ninety yeeres. For euen in that number, each of these ten generations, must successiue haue their Sonnes borne vnto them at fifty yeeres of age, or not much lesse.

*The many yeeres and few successions inforce the times continuance.*

Now in like manner, the like number of yeeres (euen foure hundred and ninety, by the Scriptures sure account) were expired betwixt the go-

*Genealogies in the new Testament do confirme the time by the old.*

<sup>a</sup> Luke 3.

uernment of *Samuel*, in whose reigne *David* was borne, and the captiuitie of *Ieconiah*, in the eighth of *Nebuchadnezzar*, *Babels* King. And in those yeeres we find recorded by our *Euangelist* <sup>a</sup> *S. Luke*, twenty generations from *Nathan*, the son of *David*, vnto *Neri*, the father of *Salathiel* in the dayes of *Ieconiah*, King of *Iudah*: but to giue these ten later generations, more yeeres by many, then the former twenty; standeth neither with course of nature, nor hath example in those last times of closing vp the Scriptures records.

These ten Fathers therefore so enforce *Daniels* *seventy* *Seuens* limitation, that some (who extend them to more yeeres) haue thought the *Euangelist* Saint *Matthew* hath omitted certaine discents in his record.

And <sup>a</sup> *Tilemannus Stella* aduentureth to faine five men more into that Catalogue, whom hee nameth *Hannias*, *Phaltias*, *Iesseiah*, *Raphaia*, & *Arnaim*, onely to draw those yeeres to a longer account. But wee must not admit any such

<sup>a</sup> In his  
tree-like  
Genealo-  
gie, printed  
in Anno  
1555.



such fainings, lest in giuing that liberty against the sacred Record, the authority thereof be infringed, and the literall text turned to serue any turne.

Thus then the holy *Genealogies*, are as the key of *Dauid* to open the truth of *Stories*: and as *Salomons* pillars, to support the waight of times proceeding, without which it is impossible to reade the Scriptures with true vnderstanding.

Let this then suffice for their vses in the sacred *Chronicle*: wherein I vrge them no further, then the Text it selfe doth inforce; and againe appeale to the consciences of their opposers, whether any of these are the vaine *Genealogies*, whom Saint *Paul* condemneth, and so proceede forward to their further vses.

*The vse of  
the holy  
Genealogies.  
1. King. 7.  
15.*

## CHAP. VI.

*The seeming disagreements of St. Matthew, and St. Luke reconciled, with the cause why foure of Iudahs Kings were omitted in that Catalogue.*

\* Grego-  
rie in E-  
pist. ad  
Leandr.

Psal. 10. 5.

\* In his an-  
swer to  
Hiero King  
of Syracu-  
sa. Tul. lib.  
1. de natu.  
Deor.  
\* Iosh. 1. 8.

**I**T is the saying of an an-  
cient Father, that the  
Scriptures are a *Sea*,  
wherein the \* *Lambe*  
may wade, and the *Ele-*  
*phant* swimme : *God* so ordering his  
Word, as it is made sufficient for all ;  
For vnto the humble and meek, there-  
in is meate giuen to feede vnto life; and  
vnto the wise, wisdomē to vnderstand.  
But to the high-conceited, and naturall  
man, for reach is so deepe, as he hard-  
ly can comprehend what a spirituall  
motion is, according to the demand of  
\* *Symonides*, who still doubled the time  
to make answer what *God* was.

How plaine, or profound soeuer,  
this is commanded, that the \* booke  
of the *Law* be meditated day and night,  
and

and the<sup>b</sup> *Scriptures searched to finde eternall life*; for God in sluggards takes no delight.

<sup>b</sup> Ioh. 5.  
39.

Among the search then of the sacred Word, none seemeth more plaine, then doth the frequent succession, or naturall generation of man: and yet in them such profound deepenesse is found, as may make vs with the *Apostle* to cry out and say; <sup>c</sup> *O the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his Iudgements, and his wayes past finding out!* I meane, not only in that mystery, that God became man in the flesh, and was <sup>d</sup> *made like vnto vs* in all things, <sup>e</sup> *sinne onely excepted*: but in them also, which were procreated according to naturall course, and breathed their beings as all others did.

<sup>c</sup> Rom. 11.  
33.

<sup>d</sup> Heb. 2.  
14.  
<sup>e</sup> & cap. 4.  
15.

For if we looke into the Kingly line of *Christ*, or into the other collaterals of *Judahs* and other *Tribes*, wee shall find such diuersities of Father-hoods, as may cause vs with *Iob*, to <sup>f</sup> *lay our hands on our mouthes*, and admire the purpose whereunto God worketh.

*Profound deepenesse in the sacred Genealogies.*  
<sup>f</sup> Iob. 21. 5

Not to mention then the first age or long life of man, wherein some saw five hundred yeeres before they were Fathers (though the peopling of the World stood then more vpon necessitie) *Iudah* is the person of eminent note : who in the space of fortie three yeeres saw himself (after a sort) a great *Grandfather* in his fourth descent.

*The fathers from Iudah to Hezron, allowing Shelah marriageable, were not above 13. yeeres old when they were Fathers, accounting the births of Er, Onan, and Hezron. 8 Gen. 38. \* For so by their births and raignes may be gathered.*

For *Phares* (for yeeres) might haue been the sonne of *Shelah*, as is seene by *Thamars* discontent, in that shee was not made his wife, he then being of yeeres sufficient for marriage. And *Phares* wee know was the father of *Hezron*, who was one of the seuentie that went with *Iacob* into *Egypt* : and from the yeere of *Iudahs* birth, vnto this of the descending into *Egypt*, were no more then fortie three, as before is prooued by *Iosephs* age, pag. 20. accounting two yeeres more for the births of *Er* and *Onan*, that died in their sinnes. A matter strange, and yet is againe exemplified in \* *Salomon*, *Achaz*, and *Ammon*, Kings of *Iudah*, each of them fathers at as young yeeres.

But

But let vs obserue the generations next following; namely, *Hezron*, *Aram*, *Aminadab*, and *Naasson*, the last three of these being borne in *Egypt*, and the time no lesse then two hundred and fiftene yeeres; by which account, they could not bee fathers, before each one of them attained vnto threescore yeeres of age; though *Naasson*, (as truth is) was about twenty at his coming out of *Egypt*, *Num. 1. 3, 7*. And that he died in the *Wildernesse*, is manifest by the Text, where it is said;  
*h Among them that were to enter Canaan, there was not a man of them whom Moses and Aaron numbred, when they numbred the children of Israel in the Wildernesse of Sinai: for the Lord had said of them, They shall surely die in the Wildernesse.*

Then was *Salmon* borne in the *wildernesse*, for in *Egypt* he could not, all of them dying that came thence, as is said. Neither in *Canaan* could he be borne, for he married *Rachab* in the first yeere of the lands entrance; and therefore these last foure, namely, *Sal-*

*Hezron*,  
*Aram*, *A-*  
*minadab*,  
*and Naas-*  
*son. saw*  
*each of*  
*them three-*  
*score yeeres*  
*before they*  
*were Fa-*  
*thers.*

*b Num. 2 6*  
*64.*

*Salmon*,  
*Boaz*, *O-*  
*bed*, *and*  
*lesse, were*  
*each of*  
*them an*  
*hundred*  
*yeeres old*  
*before they*  
*were fa-*  
*thers.*

*Matter  
Brought-  
ton so pla-  
ceth Ra-  
chab*

*as she is a-  
boue 80.*

*at her sons  
birth.*

*Concent.*

*Scrip. ad*

*Ann. 2610*

*i 2. Sam. 5.*

*4.*

*\* 1. King.*

*6.1.*

*Fassculus  
Tempo-  
rum.*

*mon, Boaz, Obed, and Iesse, were each of them fathers, not much younger then Abraham was when Isaac was borne, and Rachabs breasts as drie to giue sucke, as were Sarahs when she bare her sonne.*

For from the first yeere in the *wildernesse*, vnto *Salomons Temple* were yeers *four hundred and cightry*, 1. King. 6.1. and *David* was borne but *seuen-ty foure* before the foundation thereof was laid: for he was *i thirty* when he began to reigne, and reigned *fortie*, and in *\* the fourth yeere* of *Salomon*, that worke was begun. Therefore these foure, were each of them fathers at an hundred yeeres old: for among these foure, foure hundred yeeres were run.

Which so long a time, and but foure generations betwixt, hath mooued the Author of *Fassculus Temporum*, to imagine that *S. Matthew* hath made a leape of two hundred seuen-ty two yeeres betwixt *Boaz* and *Obed*: and *Lyra* to thinke, that there were more *Boazes* then one: the Grandfather, the Father,

Father and the Sonne, in *Ruth*, chap. 4.

Gods purposes therefore touching the vnusuall courses of begettings in these ten generations, must be admired, and the depths of *Scriptures* therein searched, according to the precept of<sup>l</sup> *Christ*, who affirmeth, that<sup>m</sup> *Heauen and Earth shall passe, but not one ior of his Word euer perish.*

In the search whereof, many learned haue diligently laboured to vnfold the mysteries in the sacred *Genealogies*, as *Iacob* did to vncover the<sup>n</sup> well in *Haran*; and doe make these (as all others are) a meanes to withdraw the<sup>o</sup> vaile from before *Moses* this face, that *Christ* in them may be seene a *Son of promise*, aboue all naturall meanes or hope. For none of the Fathers betwixt *Iudah* and *Dauid*, receiued such pregnant promises of the *Messiah*, as the former *Patriarks* before them had done: neither was there any of *Christ* his *Parents*, either Prince, Captaine or Iudge, in that first established gouernement, that might allure expectation: whereby the world might perceiue, a farre greater

*The purpose of God in these vnusuall begettings, must be considered.*

<sup>l</sup> *Ioh. 5. 39*

<sup>m</sup> *Mat. 5.*

18.

<sup>n</sup> *Gen. 29.*

10.

<sup>o</sup> *Exod. 34.*

33.

<sup>p</sup> *1. Cor. 3.*

13.

*No apparant promise was made of Christ to any father betwixt Iudah and Dauid.*

The mothers  
of Christ  
commen-  
ded.

¶ Gen. 32.

26.

¶ Gen. 30.

15.

\* Rab. Si-  
meoni-  
sed by  
D. Wil-  
let upon  
Gen. 38.

¶ Gen. 17.

17.

greater glory was to proceede through them, then either worldly pompe, or meanes of naturall procreation could beget.

Which thing also was not more manifested in these his Fathers, then it was made apparant in most of his Mothers according to the flesh; who beyond expectation, receiued their fruit, and ¶ wrestled (as *Iacob* did) to obtaine that blessing. For so doth St. *Ambrose* comment vpon these his Mothers: whose desires (saith he) was to haue issue by those his chosen fathers, that their wombs might be the Tabernacle of the *Messiah*.

Such were *Lea* and *Rachel*, who strove for their husband, for no wanton dalliance doubtlesse, but to be faithfull Mothers of that blessed Seed. So likewise \* *Ruth* left her Countrey, and abandoned her kinreds, to be a Mother of the *Messiah*. And in the rest, wee may see nature (as it were) both oppressed, and quite disolued.

For did not the drie wombes of ¶ *Sara* and *Rachab* (as hopelesse of conception)



ception) force nature? the acts of  
 \* *Thamar*, and \* *Bersheba* (as they were  
 committed) offend nature? And the  
 conception of the most blessed \* *Vir-  
 gin*, wholly dissolue and breake na-  
 ture, when her most happy wombe  
 was made the *Tabernacle* of *G O D*,  
 and *Cradle* of *Christ*?

\* Vpon whose conception and birth,  
 learned *Erasmus* paraphraseth thus; *As  
 Christ in the first time was promised to  
 the Virgin Euah in Paradise: so Christ  
 in the fulnesse of time was borne of the  
 Virgin Mary in Beth-lehem*: which  
 signifieth, *The house of bread*. And that  
 hee was the \* bread of life, *that came  
 downe from Heauen*, himselfe decla-  
 reth, and was broken for our sinnes,  
 the whole Scripture sheweth: Lord,  
 giue vs beliefe, *that wee may eate this  
 Bread with him in his kingdome of glo-  
 ry*.

Againe, in the line of *Iudab*, and  
 Catalogue of the *Fathers of Christ*,  
 ariseth a waighthy consideration, and  
 no greater then is needfull of a con-  
 siderate resolution: namely, that in  
 the

*Nature sor-  
 ced, offen-  
 ded, and  
 broken.*

\* Gen. 38.

14.

\* 2. Sam.

11. 2.

\* Luk. 1.

31.

*The Vir-  
 gins Euah  
 and Mary  
 compared.*

\* Ioh. 6.

Luk. 14. 15

Luk. 3. 36.

A Cainan  
more then  
Moses  
saith.

Gene-  
brard in  
1. Chro. 3.

As unsuf-  
ferable ab-  
surdity.

Moses doth  
not omit.

the new Testament, by Saint *Luke* is added, a man more then the old, or *Moses* hath.

For in the *Greeke*, and third of his *Gospel*, a *Cainan* is set betwixt *Arphaxad*, and *Sala*, contrary to the originall *Hebrew* by *Moses*, who nameth *Sala*, to be the immediate sonne of *Arphaxad*, without all mention of any such man.

And albeit *Iansenius*, and *Genebrard*, doe account this disagreement but a small slip in History; and *Mercerus* but a matter of *Genealogies*, not much to be stood vpon; yet shall wee see an vn sufferable absurdity follow; had *Moses* omitted any generation in his Catalogue: for so both the successions of the Fathers of *Christs* humanity, had beene vncertaine, and the chaine of *Chronologie* broken asunder; the Worlds computation of those times, being onely calculated by the ages of those Fathers.

But that *Moses* is free from any omission, we must confesse; for who can supply, if he doe omit? And that the

the Euangelist writ by the same *Spirit*, we must acknowledge, for that both *Testaments* were breathed from one, and the same *God*.

The resolution then of this question, resteth vpon the certainty of the *Septuagint* now extant, whether it be the same that the seuenty two Doctōrs of the Iewes translated into Greeke, or no.

That it is not the same, the testimony of *Iosephus* (who wrote after most of the new Testament was writ) doth strongly enduce: for approuing the truth of that, their translation, saith, that it was most agreeable to the originall Text of *Moses*: for (saith he) *It being finished and openly read in the audience of the learned Priests and Elders of the Iewes, was found to be so exact in all points, as they desired it might bee enacted, that the said Translation should neuer bee altered, nor in one ior changed, but cōtinue inuiolable for euer.*

And the said *Iosephus* himselfe, in his rehearsall of the Fathers, from *Arphaxad*, vnto *Abraham*, doth name no such *Cainan*

*Iosephus testimony touching the Septuagint.*

*Ioseph. antiq. li. 12 cap. 2.*

*Iosephus followeth a true copy.*

Doctor  
Fulk in  
preface to  
the Rhemes  
Testament.

Lippoman  
Canus, li.  
2. de loc.  
Theo. cap.  
18.

*Cainan* in the said Catalogue; whereby it appeareth, that the first and true *Septuagint* which he followed, had no such man. And the *Chalde* paraphrast (of all Comments the most ancientest) gathered by *Jonathan* before the *Apostles* times, vpon that text of *Moses*, nameth no other sonne to *Arphaxad*, then *Sala*; nor no other father to *Sala*, then *Arphaxad*, without al mention of any such *Cainan*, which hee would neuer haue done, had the first *Septuagint* inserted that man. And therefore it is iustly thought by the learned, that *Cainan* is a superfluous and false addition added to the originall *Septuagint* translation, for that *Septuagint* translation it selfe, in the first booke of *Chronicles*, where euerie particular Father is rehearsed from *Adam*, to *Iacobs* Tribes, and in all agreeing with *Moses*; of this last *Cainan*, no mention at all is made. And yet there want not some, that will haue *Moses* to omit this *Cainan*, onely to make the number of the later *Patriarkes* (from *Sem* vnto *Abraham*) to bee equall to the tenne Fathers

thers before the Flood.

*Nanclerus*, and *Lucidus*, to carry an even hand betwixt both *Testaments*, will not haue two severall, but onely one man to be meant, affirming that the said *Cainan*, bare the names both of *Cainan*, & *Sala*; vnto whom the Tables formerly annexed to our largest Bibles, seeme to leaue.

Others, with the like reuerence to both, think that *Cainan* and *Sala*, were brethren, and that *Cainan* the elder died issuelesse; and therefore is by *Moses* left out, and *Sala* the younger, (in whose loynes *Christ* as then lay) is recorded; as in like case *Pedaiah* (a Father of *Christ*) is by Saint *Luke* omitted.

*Lyra* is of opinion, that *Cainan* was a legall or an adoptiue Father vnto *Sala*, but *Arphaxad* was his naturall begetter; for which cause hee saith, the Septuagint did record them both. And *Engubinus* the Romanist goeth further, and chargeth both the Septuagint with error, in inserting of *Cainan*; and Saint *Luke* with remifnesse, in gi-  
uing

The opini-  
ons for  
*Cainan*.

Nichol.  
*Lyra* upon  
*S. Lukes*  
*Gospell*.

Franciscus Iunius  
in Luk. 3.

August.  
Ciui. Dei,  
lib. 15. ca.  
13.

An ancient  
Greek Co-  
py without  
Cainan.

uing way to the time, lest in departing from their Translation, in great esteeme with the Gentiles, the credit of his Gospel would be hindered. And learned *Iunius* (though not approuing the error) somewhat inclineth that way, in saying it was a *faultlesse confession in respect of the time, and not a slip or fault of memory, as some would haue it.*

Vnto all these allegations, sufficient answers might be made: but not any so fully as Saint *Augustine*, *Beroaldus*, and *Beza* haue done. Saint *Augustine*, in saying, that *the error was committed in transcribing the copy from Ptolomies Library.* Beroaldus, that *some Iewish impostor put Cainan into the Text of the Septuagint, to deprave the new Testament of truth, in varying from Moses.* And *Beza* saith, that *Cainan was put into the Text of Saint Lukes Gospel, by the ignorance of some, that tooke vpon them to correct it according to the Septuagint: for among many Greeke Copies, hee found an ancient manuscript of Saint Lukes Gospel, that had not the man Cainan inserted:*

serted: vpon which authority he lea-  
ueth him out, in that his transla-  
tion of the new *Testament* published by  
himselſe: it being a meere corruption  
taken out of the corrupted *Septuagint*  
by the iudgement of the learned; which  
Copy of *Cainans* omiſſion, remaines  
to this day in the Vniuerſity of Cam-  
bridge. Yet do I wiſh that a tender re-  
gard, and a reuerend reſpect be had of  
theſe ſacred Texts, left in our too curi-  
ous ſearching, we ſinne, in entring into  
the hid things that appertaine vnto  
God: but rather in beholding the glo-  
rious order of that Book, laid in the  
*Cheſt*, where *Cherubins* attend, we co-  
uer our feet and faces (the imperfeci-  
ons of our apprehenſions and iudge-  
ments) as did *Iſaiahs Seraphins*, and  
with the wings of the body with reue-  
rence & feare, flie betwixt the Texts of  
both *Testaments*, euer crying as they  
did, *Holy, holy, holy is the Lord of Hoſts,*  
*the whole Earth is full of his glory.*

Another hard knot, vpon the ſacred  
*Genealogies* is caſt, betwixt the ſpeech  
of *Moses* in the *Hebrew*, and Saint *Ste-*

*D. Fulk in*  
*Preface of*  
*the Rhe-*  
*miſh Teſta-*  
*ment.*

*Deut. 29.*  
*29.*

*Eſay 6.2, 3*

*Seventy*  
*ſine for ſe-*  
*uenty.*

Act. 7. 14.

Euseb. lib.  
5. cap. 8.August.  
civ. Dei  
lib. 18. c. 42The Bible  
translated.

*phen* in the *Greeke*, touching the number of soules that descended into *Egypt*: for whereas *Moses* in the old *Testament* writeth, that seuentie soules with *Iacobs*, went into *Egypt*, and expressly nameth euery particular person, proceeded from his foure wiues; Saint *Luke* in the new, doth thereunto adde fife more, saying, that *Ioseph* caused his Father to bee brought into *Egypt*, and all his kindred, euen thre-score and fiftene soules. This addition as the former, resteth onely vpon the credit of the *Septuagint* Translation: and therefore let vs here further examine their truthes and certainties, without preiudice I hope either of persons, or cause.

Their time was in the dayes of *Pto- lomy* the second, surnamed *Philadelphus* King of *Egypt*, who to grace his famous Library in *Alexandria*, sent to the Jewes for sufficient men to translate their Lawes into the Greeke tongue, whercupon seuentie two persons, (which were fixe the best learned of euery Tribe) were sent.

These comming to *Alexandria* entered



tred vpon the Translation, taking each of them a part of the old Testament, amounting about foureteene chapters (as wee now distinguish them) for a man: but well knowing (saith the learned Hebrician Master *Broughton*) that the Kings desire was more to adorne his famous Library, then any deuotion hee had to their Lawes, they many times hid their minds in translating: and being among themselves different in gifts, left the relish of their veins in a differing degree, as by their parts in translating doth euidently appeare.

For the Translators of *Moses* were very eloquent, so were they who dealt with the *stories*, and they that translated the *Psalmes* and *Pronerbs*. The *Grecian* on *Iob* (saith Master *Broughton*) was a *Poet-reader*, and cared not to yeeld euery saying strictly, but what might be to *Greekes* familiar: The Translator of *Ecclesiastes*, was younger in *Hebrew* then in *Greeke*: he of *Amos* not the best; he of *Ezekiel* very learned: so that the diuersities of

*In his Epistle to the Nobilitie.*

*The Septuagint Translators.*

*The severall gifts of the Septuagint.*

their gifts telles vs, that all did not all.

Oftentimes they rather abridge, then translate, as on *Hester*, and infinitely in the *Prophets*: and sometimes they enlarge the Text, more like free Commenters, then bound Translators. In mysteries and hard phrases, oftentimes they deale exceeding well, but their now hitting, and now missing, shewes that they followed copies, which were neither vowelled, nor accented, and without exceeding great skil & paines, could not bee truly translated nor vnderstood: and the neereneffe in forme of many of the Hebrew Characters, might cause a mistaking, especially in them, that saw no reason of exact care, when their labour was required onely for a braue Library.

*Their Copies unwowelled, and unaccented.*

*Syra in the Prologue of his Booke.*

Besides, *Iesus* the sonne of *Syrac* (who was a child when these Doctors translated) tells how hard it is to translate Hebrew into another Language, whose words (saith hee) carry another force in themselves then when they are translated. But wee must acknowledge, that

H.B.

that neuer since their time, any age afforded so learned, through all the Prophets Emblemes, Hebrew subtilties and Greeke elegancy, as these seuentie two Translators were: notwithstanding, they liued in those disquiet times of the poore Iewes oppressions, and the Hebrew tongue for daily vse lost fise hundred yeeres before.

But how this narration of their ouerslips and variances doe agree with *Iosephus*, for their exactnesse vnto *Moses*, I see not; onely doe I say, Though an error be admitted, to haue beene committed by these Septuagints: yet in the holy *Euangelist* can be none, the *Spirit* of truth being the only Inditer: Or that these *Hebrew Doctors* should mistake the *Hebrew Characters*, they being so learned, is not like; either so godlesse, as to alter, and adde vnto *Moses*, knowing it death so to do.

Why then may we not rather with *Augustine* thinke, that the first Septuagint hath been corrupted, both in matter and meaning, seeing they haue been so infinitely maymed by the Transla-

None more  
learned  
then the  
Translators.

Deut.4.2.

The first  
Septuagint  
free from  
corruption.

Pagnine  
Isag. ca. 9.  
The Septua-  
gint much  
maimed.  
Hierom.  
in Ezek.  
chap. 5.

Hierom.  
in prolo  
Dani. &  
contra  
Ruf. lib. 2.

Gen. 46.  
Exod. 1.  
Deut. 10.  
22.

Apparant  
differences.

tions of *Aquila*, *Symmachus*, *Theo-*  
*dotion*, and the namelesse Interpreter  
called the *fifth Edition*, with them of  
*Origens*, named the *Octaplin*:

Yea, and *Hierome* thinketh, these  
seventy two Doctors translated but  
only the five books of *Moses*: which  
howsoever had beene approoved be-  
fore his time, yet in his time stood farre  
differing, and was much corrupted from  
the *Hebrew* phrase, and therefore not  
like to be theirs.

Againe, in those bookes of *Moses*,  
wee see that translation (the Septua-  
gint) to differ in it self: for albeit both in  
*Genesis* & in *Exodus* it accounteth seven-  
ty five persons to descend into Egypt;  
yet doth it in *Deuteronomy* reckon  
but seventy, saying, *Thy fathers went*  
*downe into Egypt with seventy persons,*  
*and now the Lord thy God hath made*  
*thee as the Starres of the heauen in mul-*  
*titude.*

And againe, their departing from  
*Moses* his text, is apparant: for where-  
as he recordeth by name all the seede  
of *Rachel*, and reckoneth the number

to be fourteene; they translate them to to be eighteene: and for the two soules borne vnto *Ioseph* in *Egypt*, they translate five: and not as bound Translators, but as free Commenters, from the first booke of the *Chronicles*, adde *Shuthelah*, and *Taban*, the sonnes of *Ephraim*; and *Eden* his nephew; and *Maachir*, the sonne of *Manasseh*; and *Gilead* his nephew; to bee the five persons which filled the number of *seuentie* five that descended into *Egypt*.

And surely this moued Saint *Austin* to conceiue some great and hid mysterie to be contained therein: for so reuerend an opinion hee hath of the first *Septuagint*, as hee holdeth firmly, that the same Spirit that spake in the former Prophets, spake also in these Translators: and where they dissent from the Hebrew, we must (saith he) hold it their Propheticall depth: for that which was not originally in the Hebrew, it pleased God in them to supply. But he might haue done well to haue added this saying withall; <sup>b</sup> *It is I that so speake, and not the Lord*, who hath so perfi-

1. Chro. 7.  
Five persons added  
from the  
booke of  
*Chronicles*.

Aug. ciuit.  
Dei. lib. 18  
cap. 43.

<sup>b</sup> 1. Cor. 7.  
12.

Apoc. 22.  
18.

Ben-Gori-  
on in estate  
of the Mac-  
cabees.

Hier. præ-  
fat. in Pen-  
tateuch.

Ioseph.  
Antiq. lib.  
12. cap. 2.

ted his Word, that it is eternall death to adde, or to diminish.

Of the like opinion is *Ioseph Ben Gorion*, who will haue these *Septuagints* likewise indued with the Spirit of the *Prophets*: For (saith <sup>d</sup> he) they being separated into diuers chambers apart, and not permitted to see each others Copies; notwithstanding agreed exactly in phrase and in words, and in thirteene places of Scripture, of purpose altered the text with so vniforme consent, as if it had been done by one man and one pen.

Vnto the which likewise *S. Chrysostome* and *Saint Augustine* do agree, but *S. Hierome* nothing at all. Nor the famous *Iosephus Ben-Matthias* maketh no such miracle, vnlesse it be in saying, that the translation was finished in 72. dayes according to the number of the Translators. But touching the number descending into *Egypt*, hee saith, they were *seuentie soules*, and accounting *Iacobs* feede by his foure wiues, summeth vp each particular, as *Moses* hath done.

Which is a great inducement vnto me

me to thinke, that the first *Septuagint* was not corrupted before *Iosephus* wrote, nor that the Euangelist Saint *Luke* followed the faulty, but the faithfull copie of those learned Rabbins, done in the dayes of *Phyladelphus* King of *Egypt*. And like it is, this corruption was not crept in S. *Lukes* text in Saint *Lukes* time, especially seeing S. *Ambrose* in his Commentary vpon S. *Luke*, toucheth not this controuersie, as he doth all others concerning the Genealogies: yet will I not herein preiudice any opinion of the learned Fathers, ancient and moderne, who haue diligently laboured to vnclaspe this great doubt;

Some thinking, as *Augustine* & *Perrerus*, that the *Septuagint* (and Saint *Stephen* speaking from them) are in no error, but that the five thereunto added (being borne in *Egypt* while *Ioseph* liued) are added by way of anticipation. And *Engubinus* (though a Romanist) will admit no fault in the originall, but that it was rather corrupted by some ignorant pen-man in translating the copy. And so *Beza* the Protestant

*The first Septuagint not corrupted.*

Fulk contra Gregory Martin in prefat.

*The diuers opinions of the learned.*

*Pantes* for  
*Pénte*.

<sup>1</sup> Gen. 46.8  
<sup>\*</sup> Brought.  
concent. ad  
Ann. 3660.

Joseph.  
Antiq. lib  
12. cap. 1.

Brough. in  
concent.  
Ann. 3660.

stant coniectureth, that the word *Pantes* (all) by the ignorance of the transcriber was writ *pénte* (*fine*) contrary to the Text of *Moses*.

*Iunius* iudgeth, that *Iacobs* foure wiues, and *Iudahs* two sonnes, *Er* and *Onan* (*Iacob* himselfe being deducted) make the number to bee seuentie fiue: but *Rachel*, *Er* and *Onan* were dead before, and *Iacobi* is included in that account. Master <sup>k</sup> *Broughton* will haue the corruption purposely done by the first *translaters* themselues, who knowing that *Ptolomies* intent was no further, but to furnish his stately Library with choise and cost, to preuent his flouts and fury (lest in pretext of Religion hee should surprize them, as his Father *Lagi* had done) altered their text both in *Chronologie* and *Genealogie*, (the two speciall pillars of truth and of knowledge.

And adding to the *persons* *fine* more then the original hath: And to the *times* from the Creation of *Adam* vnto the death of *Terah* no lesse then a thousand and fifty yeeres, obseruing this caueat,

*Cast*



*Cast not holy things vnto dogs; hid their diuine mysteries from his profane Egyptians, whom they held accursed.*

And long before him was Saint Hierom of the same mind, who saith, that these seuenty Translators *to conceale the secrets of their faith from the Heathen, did omit the speciall principles of faith vnto the Egyptians, whom they held to be a cursed Nation, and not worthy of their sacred Lawes.* But hereunto may bee answered, These reuerend Translators were religious, & knew by the Prophets, that the *Gentiles* should be called, and the meanes of their calling to bee the Word of God; which had they hid or altered, then had they been resistors of God in his ordinary course of saluation.

From which they are so free, as in many places they adde to the texts of their callings, more then the originals haue; as in *Esa*y, where it is said, *The roote of Iſſai shall stand up for a signe vnto the people, the Nations shall seeke vnto it, and his rest shall bee glorious,* they adde this saying, *And in his Name shall the Gentiles*

Hieroms  
opinion not  
to be appro-  
ued.

Additions  
to the Gen-  
tiles calling.

Isai. 11. 10.

Rom.15.  
12.

Caietan.in  
Gen.11.  
*A meeve  
conceit  
without  
shew of  
truth.*

Aug.ciiit.  
Dei.lib.15.  
cap.13.

*Gentiles trust*; whom *Paul* in that text followeth; and in many others, both he and the holy *Euangelists* doe: which must mooue an holy opinion of those reuerend men. And God by *Moses* commanded, that they should not abhorre an Egyptian, *Deuteron. 23.7.* because Israel had been a stranger in his land.

But *Caietan* hath a further conceit, namely, that the *Iewes* enuying to haue their holy lawes made knowne to the *Gentiles* by a transcript into another tongue, didd offet purpose alter diuers things in their translation; so that the *Hebrew* (saith he) hath the defect, but the *Septuagint* the truth. Vnto whom, and which opinion, let Saint *Anstin* giue answer, though he hath allowed those *Translaters* to rank with the *Prophets*.

*Whether doth it seeme more probable* (saith he) *that the Iewes, so large a nation, and their bookes so farre dispersed thorow the whole world, could falsifie theirs; or that the Translators being but fewenty, & in one place assembled; themselves*

*selues also Iewes, and enuying that the Gentiles should enioy their Scriptures, did put in these errors by a common assent, and which is easier to effect, who seeth not? But God forbid (saith he) that any wise man should thinke, that either the Iewes of purpose corrupted their books, or the Translators with assent concealed the truth from the Gentiles: one may easier beleene, that the error was committed in the transcription of the copie from Ptolomies Library, and that to haue a successiue propagation through all copies dispersed: And thereupon concludeth,*

*That it was neither the corruption of the originall, nor the oversight of the Translators, but rather the Transcribers error, that copied it first from Ptolomies Library. But howsoever (saith he) seeing both cannot bee true, it is better to beleene the originall, then the translation.*

*A like (if not a more difficult) knot, is cast vpon the Genealogies, recorded by Saint Matthew: who in casting his Catalogue into three fourteene gene-*

Augu-  
stines an-  
swer to the  
conceit.

The origi-  
nall is safest  
to trust to.

Saint Mat-  
thewes  
three four-  
teene gene-  
rations.

gene-

generations: in the second doth omit certaine descents of *Indahs* Kings; and in the last doth differ from the number that himselfe assigneth: which here we will assay to vnloose, not preiudicing any former opinion, nor inforcing ours further then the Word will allow.

Ciuit. Dei  
lib. 11.  
cap. 30.

It is *Austins* opinion, that the numbers set in the holy Scriptures (though to some they seeme barren, or of little vse) are most fruitfull, and to singular purposes penned, containing in them many both excellent and diuine matters.

Abraham  
the first of  
Promise,  
and Dauid  
the first  
King by  
Covenant.

If this be thus obserued of the generall, then is this particular of a speciall regard; that from *Abraham* the first father that had promise of a King and Kingdome; vnto *Dauid*, who was the first King that had his succession established by God, the *Euangelist* recordeth them that were produced betwixt.

And *Dauids* heires likewise, by *Salomon*, through his naturall line vnto *Ieremiah* the last, and his legall Line vnto *Ioseph*, the supposed father of *Iesus*, (who was the most lawfull, and last King

*King of the Iewes,*) he continueth the succession: and for the more ease of memory and state of the matter, diuideth them into three fourteene generations, amounting to forty two persons of that Kingly Line, from *Abraham* vnto *Christ*. Of which diuisions and number, many coniectures haue been made, and many of them fetched farre beyond likelihood of truth.

In the search of which seeming vn-foundable depth, thinke not that I derogate from others, when I dissent from them in their diuers and many expositions: for *euery mans sacrifice must bee tried by the fire on Gods Altar*. Neither that I affect singularitie in mine owne: for I know that *a three-fold cord is strong, and a yoke is to him that is alone*: but rather by the sacred text it selfe, doe approue the most pregnant and neereft the truth: And yet doe not so vrge what I write, as to force a consent, without the freedome of thy further examination; and if better bee found, doe cleaue to the best.

First then, for the number two and forty

*The double  
use of Saint  
Matthew  
his Cata-  
logue.*

1. Cor. 3. 13

Eccle. 4. 10.  
*Truth re-  
specteth no  
persons.*

*The Ethiopian Translation is overbold in Saint Matthew, ch. i.*

*Glosse ordinary upon Mat. i.*

*Sixe seuen under Moses.*

forty inclusiuely gathered, but not so named by the holy Euangelist, the *Ethiopian* translation (therein overbold) doth adde a sentence more to his text, then hee euer wrote, in saying, that *all the generations from Abraham to Christ were two and forty.*

Which number *the ordinary glosse* will haue to be mystically set in the entrance of the *Gospell*, for a remembrance of the two and forty *Stations* in the *Wildernesse*, before the entrance into *Canaan*. And that as sixe *seuens* were neerely spent, vnder the leading of *Moses*, and vnder *Ioshuah* a *Sabbath*, when he set the people in rest: so these sixe *seuen* generations were the *Stations* of hope, till *Christ*, the true *Sabbath*, by his death brought his into his eternall rest.

Which allusion is more tolerable, then the *Glosser* hath made vpon the numbers assigned in the diuisions: for by those three, he will haue the *Trinity* signified: who as they are three in one, so this number is made three of one. And as mysticall is this; that as ten and foure,

four, make the summe to bee fourteene; so the *Law* in the *ten Commandments*, and the *Gospell* in the *four Evangelists*, are typically shewed in each of these *fourteen generations*.

And of the like kind is that which *Iohannes Ferus* and others conceiteth, namely, that by these *fourteen generations*, the state of the world from the creation through all generations succeeding are contained. And *Piscator* will haue them to signifie the *generations before the Law, under the Law, and in the time of grace*.

And to the like purpose *Marlorat* speaketh, that will haue them meane, the politicall estate of the *Iewes Commonwealth* vnto *Christ*. Whereof the first, from *Abraham* to *Dauid*, were vnder the gouernment of *Iudges*; the second from *Dauid* vnto the *captivity*, were vnder the subiection of *Kings*; and the third were ruled by the power and policie of the *High Priests*: not obseruing in this his second number (saith he) a *lineall succession of Kings*, as they were produced and reigned; but rather

The mysticall applications of the ordinary Glosse.

Iohn Ferus in Mat. 1.

Piscators opinion.

Marlorat upon Mat. 1. 13.

Three estates of the Iewes.

Matth 1. Verse 8.

ther accounting it sufficient, to set the order of that fourteene, from the beginning vnto the end of that Kingdome.

Ferus his  
opinion re-  
iected.

Vnto the former, or *Ferus* his opinion, we see no reason to answer, seeing there is no reason so to coniecture; neither vnto *Marlorat*, the latter, wherein no resemblance can bee made betwixt the politicall estate of the *Jews*, and the numbers assigned: the one being a succession of *Patriarkes* and *Princes*, and the other an estate often broken, and no face of a Common-wealth many times scene.

Mat. 6. 16.

And to what purpose should holy *Mathew* remember those dead times of sinne, seeing his pen was set vpon another subiect, and his text the forbidding of worldly state, pompe, and vaine riches, to the attaining of that *Kingdome* which *Christ* came to preach? But the same Author from others alleageth, that *S. Matthew* in his daies followed an order and maner of bringing and placing genealogies and pedegrees, which now is unknowne vnto vs: and recordeth in his Catalogue diuers men

August.  
Marlorat  
vpon Mat-  
thew 1.

by



by other names, and yet they the same that Saint *Luke* hath in his.

And others more intolerable, to affirme; that the *Euangelist* by *oblision* omitteth those, that elsewhere are named in the bookes of the *Kings*, and the *Chronicles*; grounding their coniecture vpon the many, and farre more generations, recorded in the catalogue of S. *Luke*, then S. *Matthew* hath in his.

For *Luke*, from *Zerubbabel* vnto *Marie* the Virgin, hath ten more in his role, then Saint *Matthew* from *Zerubbabel* vnto *Ioseph* her husband hath in his: whereby they iudge, that some men by him are omitted, and account it neither sin, nor absurditie, to reckon lesse of the legall, as Saint *Matthew* doth, then of the naturall, as Saint *Luke* in following the lineall, hath done: the one of them taking liberty of omission (say they) to cast his fourteenes into equall numbers: but the other tied by a requisite order, to record the naturall successors to their naturall parents.

To the first and difficult order of the *Euangelist*, we answer; It is so farre

The text  
intangled  
with vaine  
conceits.  
A dangerous  
asser-  
tion, and  
not to be  
granted.

Differences  
in families.

A libertie  
assumed  
without  
warrant.

The answer.

*Saint Mat-  
thew most  
plaine in  
setting  
downe his  
pedegrees.*

*Saint Mat-  
thew is  
more fre-  
quent in  
alleging  
the Pro-  
phets, then  
any other of  
the Euan-  
gelists.*

<sup>a</sup> Esay 7.

<sup>b</sup> Micah

5.3.

<sup>c</sup> Hosk. 11.

1.

<sup>d</sup> Zach. 9.9

<sup>e</sup> Psal. 22.

<sup>f</sup> Mat. 13.

40.

from all likelihood, that wee evidently see the contrary by Saint *Matthew* himselfe: for from *Abraham* to *Dauid*, and from *Salathiel* to *Ioseph*, his manner and order is so plaine, as nothing can be more. And so farre are the double names from meaning the same persons, that not any one of them in either of the *Euangelists* are one and the same, excepting only *Salathiel*, *Zerubabel* and *Ioseph* the husband of *Mari-*

And to the second we say, It is so farre from obliuion or ignorance in the *Euangelist*, as that hee confirms by other Scriptures, what himselfe writes; and is most frequent in applying the Prophets to the purpose of his text, both in the *Parents* and person of *Christ*.

As *Isaiah* <sup>a</sup> for his stem, and sonne of a Virgin; *Micah* <sup>b</sup> for his Tribe, and place of his birth. *Hoshea* <sup>c</sup> for his calling out of *Egypt*. *Zacharie* <sup>d</sup> for his lowlines and contempt. *Danid* <sup>e</sup> for the manner of his death: and *Ionas* <sup>f</sup> in the *Whale*, for a signe of his graue and buriall:

riall : and all of them concurring to that *Babe* in his text.

And that it is not vnusuall in the holy Scriptures for *generations* in some families to exceede others in numbers, wee see: for not onely *Sem* liued through ten *generations*, euen to the fiftieth yeere of *Isaac*, but also in other ages following, great differences doe appeare.

For the *Patriarch Iudah* saw himselfe in a sort, a great grand-father in his fourth descent, when as *Leui* his brother was but an immediate father in his first. In the Priests line likewise, from *Abiathar*, whom *Salomon* expelled; vnto *Seraiab*, whom *Nebuchadnezzar* slew; were but twelue *generations*: whereas in the *Kings* line, from *Salomon* to *Ieconiah*, who *Nebuchadnezzar* captiuated, there were twenty.

Yea what more is; fise onely of *Iudahs* Tribe (namely, from *Naasson* in the wildernesse, vnto *Iesse* the Father of *David*) liued and saw no lesse then seuateene of *Leui* his Tribe; that is, from *Korah* that perished in the

*Some families exceed others in long life.*

1. King. 2.  
27.

2. Chro. 25.  
18.

*Five of Iudahs, saw seuateene of Leui.*

Num. 16.

1.Sam. 16.  
According  
to the  
threat a-  
gainst Eli,  
that there  
should not  
be an old  
man in his  
house, 1.Sa.  
2.31.  
Three four-  
teene Gene-  
rations.  
Ruth 4. 18

How many,  
and who  
they are  
that are  
omitted.

Wildernesse, vnto *Samuel* the Pro-  
phet, that anointed *David*. Thus then  
the obiection of the vnequalitie of  
Families, is taken away by the text  
of Scriptures that allow the like, or  
more, in more places then one. But  
from these generalls, let vs come to the  
parts, and consider the diuisions by  
Saint *Matthew* assigned, of fourteene,  
fourteene, and fourteene *generations*.

The first whereof we find by *Moses*,  
and by the writer of the Book of *Ruth*,  
both in number, and in names to be  
most exact, and therefore thereof we  
need not to speake: But of the second  
we are to examine.

First, how many there be that are  
omitted: secondly, who they are, that  
are omitted: thirdly, the reasons, or  
causes of their omissions. And fourth-  
ly, to consider by whom, and how the  
number fourteene is made compleat,  
when as but thirteene are nominated  
by the Euangelist himselfe.

For the number that are omitted in  
Saint *Matthewes* second diuision, some  
account them to be three, and some to be

be foure, according to the diuers readings found in the Greeke Copies, either including or excluding *Iacim* the last. But if it may be determined by most voyces, then hath *Iacim* no place in that holy catalogue. For *Robert Stephens*, that most learned Printer, in the fixteene feuerall Copies, which he conferred for the edition of the *Greeke Testament*, onely one (of his number the fourteenth) hath *Iacim*: but in all the rest, no such man is found.

Againe, of forty feuerall editions since conferred, and most of them printed in *Paris, Geneva, Basil, London, Antwerpe, Leyden*, and *Rome*; onely eight of them haue *Iacim*, whereof sixe of that number haue beene printed in *London*: so that but two of foreine impressions, haue recorded his name, howsoever he hath been inserted in ours. And how *Saint Matthewes* Text is translated into diuers languages, is seene and obserued by the learned, as followeth.

How many  
Saint Mat-  
thew omit-  
teth.

Robert  
Stephens  
collections  
for the  
Greeke Te-  
stament.  
Iacim o-  
mitted in  
most Copies.

Onely two  
of forty E-  
ditions haue  
Iacim.

Greeke.	<i>And Iosias begat Iechonias, and his brethren in the captiuitie of Babylon.</i>
Syriac.	<i>Iusia begat Iuchonia, and his brethren, in the captiuitie of Babel.</i>
Arabick.	<i>Iuschia begat Iuchonia, and his brethren in the captiuitie of Babel.</i>
Persian.	<i>Ioshia begat Iuchoniah, and his brethren, in the captiuitie of Babel.</i>
Saxon.	<i>Iosias begat Iechonias, and his brethren, in the captiuitie of Babylon.</i>
Latin.	<i>Iosias begat Iechonias and his brethren, in the transmigration of Babylon.</i>
Our Kings Bible.	<i>And Iosias begat Iechonias and his brethren, about the time they were carried away to Babylon.</i>

None almost hath Iacim.

So hath *Hierom*, *Augustine*, and the ancient: so hath *Montanus*, *Beza*, and the moderne, and indeed so haue all that haue their names prefixed to any Impression (those former excepted) without any mention of *Iacim* at all.

Concerning then the persons omitted, wee see they were foure Kings of *Iudahs*

*Judabs Throne.* Three of them in a direct line of succession, which were *Ahaziah, Ioash,* and *Amaziah,* and the fourth *Iacim,* the sonne of *Iosiah,* nine discents following.

For whereas Saint *Matthew* saith, that *Ioram* the sonne of *Iehoshaphat,* begat *Ozias,* it is most manifest by the Bookes of the *Kings,* and of the *Chronicles,* that *Ioram* begat *Ahaziah,* and not *Vzziah:* and *Ahaziah* begat *Ioash,* and *Ioash* begat *Amaziah,* and *Amaziah* *Vzziah,* 68.yeeres after the death of King *Ioram.*

But why these foure particular persons about the rest should be omitted, is questionable: some thinking that it was the mistaking of St. *Matthew,* in writing *Ozias* for *Vzziah,* and by obliuion left that line of *Ioram* vnto his third descent; which in no case may be admitted.

For God forbid, that the first writer of the new Testament should be ignorant of that which the old wrote, whose pen though his, and he a man, yet was the Inditer the *Spirit* of Truth, and

*Foure kings  
omitted by  
S. Mat-  
thew.*

*1. Chron.  
3. 11.*

*A dange-  
rous opi-  
nion.*

In an Epistle sent for that defence.

and farre from all imperfections of men.

Some likewise alleage, that for the Jewes weakenesse, *Christ would not haue his holy publican Mathew, to name the wicked Ahaziah, the Cain-Ioash, the foolish Amaziah, nor the Atheist Iehoiakim*, in that catalogue vnto which himself was the onely heire; but as the scumme of the World, vnworthy of remembrance, leaues them vnnamed, as though they had neuer beene.

And some againe iudge these foure to be omitted for their many impieties, both in their liues and reignes: and for their euill ruling, to be left out of that holy Text, as worthlesse of names, or future remembrance.

The weakenesse of the Jewes no immediate cause.

Whereunto wee answer, that the *Jewes* were not weake in the Texts of their stories, wee see by their many Comments, though in the applications many times they missed: but especially in the line of their *Kings* were most ready, from whom they expected their potent *Messiah*. And had they been ignorant, yet *Christ* the Truth, would



would not haue smothered the truth, in regard of their follies.

Neither doth their silence for bad life and euill ruling onely, satisfie: for many other *Kings* as wicked, or more, are notwithstanding by the *Euangetist* recorded: as *Ioram* that compelled *Iudah* vnto Idolatry, for which his guts by piece-meale daily fell out, and his life so loathed, as it is said of him; *He liued, not being desired.*

*Abaz*, that shut vp the doores of the *Lords House*, and made him *Altars* in euery corner of *Ierusalem*, and *highplaces* in euery City of *Iudah*, to burne incense vnto other gods, and to sacrifice vnto the gods of *Aram*.

The periured *Zedekiah*, whose eyes were pluckt out, himselfe bound in chaines, and carried to *Babel*, where hee died a naughty figge, as *Ieremiah* calles him. And *Ieconiah* so naught, that hee is called a *despised Idol*, a *vessel wherein was no pleasure*, and the *Signet pluckt off from Gods right hand.*

Saint *Augustine* in his questions, *Why of senenteene Kings, three are left out,*

*The wickednesse of the Kings not the onely cause.*

2. Chro. 21  
20.

2. Chr. 28.

2. King. 25

Ier. 24.

Ier. 22. 24.

Quest. 85.

S. Augu-  
stines opi-  
nion of the  
three Kings  
omissions.

out, answereth; *It may be thought (saith he) that the Euangelist followed the meaning of the Law, & therefore not unworthily were they taken from the number of the rest: for their iniquities so continued, that it had no intermission; for the wickednesse beginning in Ioram, so continued in Ochozios and the rest, so that none of these, either for any respect due to themselves, or for any good desert of their fathers, ought to be accounted in the number of the Kings.*

Ezek. 18.

The answer.

To this may be answered, as Ezekiel doth the proverbe: *The Fathers haue eaten sowre grapes, and the childrens teeth are set on edge. As I live, saith the Lord, all soules are mine, both the soule of the father, and the soule of the sonne, and that soule that sinneth, that soule shall die, the sinner for his owne sinnes, and not for his fathers.*

The persons  
not respec-  
ted.

And the Gospell preaching saluation in Christ, regardeth the sinnes neither of Father nor sonne, though neuer so many: but beginneth with the saluation of sinners, in such of his Mothers as were most tainted with sinne.

And

And if the goodnesse of the Father bee regarded in the Son, why was not wicked *Ieboiakim* the sonne, recorded for his father good *Iofiahs* sake? And therefore we may thinke some other cause moued the Euangelist to omit their names.

Saint *Ierome* likewise from the letter of the Law doth gather the reason of the three first omissions, namely, from the threats therein contained against Idolatrous posterities, where it is said; *The Lord is a iealous God, visiting the iniquity of the Fathers upon the children, vnto the third, and fourth generation,*

*And these* (saith he), *being the seede of most wicked Parents, vnto the fourth generation, are omitted by the holy Pen of Grace.* For *Ioram* King of *Iudab*, had to wife *Athaliab*, the daughter of *Ahab*, King of *Israel*, and of Idolatrous *Iezabel*, the *Zidonian* worshipper of *Baal*. And of *Athaliab*, was borne *Abaziah*, who begat *Ioash*, and he *Amaziah*, the fourth in descent from that bed of wicked marriage.

Exod. 20 4

S. Hieronimes opinion of omission.

To

Ieroms  
collection  
not well  
fitted.

1. King. 21.

21.

1. King. 14

20.

To this collection of *Ierome* I could well assent, if it did likewise include the fourth man *Ichoiakim*. But he being the tenth in descent of the bloud of *Iezabel*, is notwithstanding omitted; whereas nine before him, and *Ieconiah* after him, are recorded in Saint *Matthews* Catalogue; and therefore this his observation fitteth not well: for the same cause that moued their omissions, moued his, but that did not, therefore that was not the cause.

Neuerthelesse, wee know *Ahabs* seed by *Iezabel*, had a manifest curse of vtter destruction, that his house *should be swept from the earth, as dung from the dung-hill*, (as were the *Houses of Ieroboam*; and of *Baasha*) till all were gone.

If then these exceptions may be iustly taken against these diuers expositions, by diuers men alleaged, let vs yet heare further what may be said was the cause, though not vrging consent without further examination.

It is most apparant, that the Euan-  
gelist Saint *Matthew*, to answer this  
demand

demand of the Wise-men, *Where is he that is borne King of the Iews?* sheweth the Babe *Iesus* of *Iudah*, *David* and *Bethlehem*, to be the said King: confirming his assertion by his *tribe*, *parents*, and *place* of birth, from the *Prophets* that spake it, and the most lawful right he had, vnto *Iudahs* Kingdome, from those lawfull *Kings*, who without debarre of title, or exceptions of the people, had sate vpon *Iudahs* throne.

And that the affection of the people, is to ioyne with his title at a *Kings* inauguration, the most learned King *James* hath set it for a speciall obseruation in his \* Book so intituled: for saith he, *Though Monarchies, or hereditary kingdomes cannot iustly be denied to the lawfull successor, whatsoever the affections of the people be: yet it is a great signe of the blessing of God, when he enters in it with the willing applause of his subiects, and reignes by the loue and acknowledgement of his people.*

But it seemeth so had not *Abaziah*, *Ioash*, *Amaziah*, nor *Iehoiakim* done; but had exceptions against; either in their

Mat.2.2.

The cause  
that moued  
S. Mat-  
thew to  
omit foure  
Kings.

\* Dedicated  
to Prince  
Charles  
his royall  
Sonne.

The foure  
that are  
omitted.

their owne titles, or in the affections of the people, or both: and therefore S. *Matthew* spareth to record them among the catalogue of *Salomons* other successors; that so the title of *Iesus* to the *Kingdome* might stand firme, without any debarre or exceptions howsoever.

Exceptions  
against A-  
haziah.

2. Ch. 22. 1.

Deut. 31.

16.

2. Chro. 22

3, 7.

First then of *Ahaziah* the first, it is said that he *was the youngest sonne of his father*: for the *Philistines and Arabians* that were neighbours to the *Ethiopians*, had carried away King *Iorams* wiues, and his other sonnes; so that there was not a sonne left him, sauing *Ahaziah the youngest*, 2. Chro. 21. 17. And albeit in the next Chapter it be said, *that the Philistines with the Arabians had slayne all the eldest sonnes*; yet before their slaughter, which was in *Ethiopia*, (for thither they were brought) the Inhabitants of *Ierusalem* had made *Ahaziah* the youngest sonne King: contrary to the Law ordained in *Deuteronomy*, which giueth the roialty alwayes to the eldest. And *Ahaziah* himselfe being as wicked as any,  
walked

walked in the wayes of the house of Ahab: for his mother Athaliah counselled him to doe wickedly; for which and his other defects; hee was lastly slaine by Iehu King of Israel, when hee executed Gods threats vpon the House of Ahab.

*Ioash* the second in Saint *Matthews* omission; after the slaughter of *Ahaziah* his father, and of other his kinsmen the *Princes of Iudah*, of himselfe was unable, saith the Text, to retaine the Kingdome; and for six yeeres space was neither acknowledged King, nor vulgarly knowne to be aliue.

For in the rage & vsurpation of *Athaliah*, he was hid in the Temple by his Aunt *Iehosheba*: and lastly, preferred to the Throne by *Iehoiada* her Husband, which kindnesse he requited with the slaughter of *Zechariah* their sonne, slain at his commandement in the Court of the Lords House: for which, and for the bloud he had spilt, his seruants conspired against him in his house at *Mil-lo*, and slew him; his body not permitted to haue the honour of buriall

Exceptions  
against  
*Ioash*.  
2. Chron.  
22. 8, 9.

2 King. 11.  
2.

2. Chron.  
24. 21.

Exceptions  
against A-  
maziah.

2. Chron.  
25. 17.

Amaziah's  
death un-  
reuenged.

Brough.  
in Consent.

in the Sepulchers of the *Kings*, as unworthy of name, or of future remembrance.

*Amaziah* the third, was not a preserver of the Common-wealths state (as *Kings* ought to be) but rather the destroyer of state and Kingdome, as by his reigne is seene.

For besides his Idolatry to the Idols of *Edom*, and the prouoking thereby of *Gods* wrath; in his head-strong rashnesse hee prouoked *Iosh*, King of *Israel*, to fight against *Judah*: wherein himselfe was taken; the treasures of the Temple and of the Kings house carried away; and the wall of *Ierusalem* broken downe, from the gate *Ephraim*, vnto the corner gate, in length foure hundred cubits; and afterwards he liued in dislike without loue: in so much as his people pursued him from *Ierusalem* vnto *Lachish*, and there slew him; his death not reuenged, but his murderers escaping all condigne punishments.

And after his death, for the hatred the people bare him, his Crowne for  
eleuen



eleuen yeeres space was withheld from *Uzziah* his sonne; and an *interregnum* in *Judah* betwixt the death of the father, and the reigne of the sonne so long. For by the paralellizing reignes of the Kings of *Judah* and *Israel*, *Amaziah*s death fell in the fifteenth of *Ieroboam*, King of *Israel*, and *Uzziah* beganne not his reigne, till the twenty seuenth yeere of the same King, which was, as is said, eleuen yeeres betwixt. These things considered, might well moue an omission of his name by Saint *Matthew*.

And in *Iehoiakim* the last, some disliked defects were knowne: for that the people of the Land reiected him for their King, and anointed *Iehoahaz* his younger brother by two yeeres in his stead, contrary to the vsuall custome of succession.

And *Iehoiakim* himselfe being made King by *Necho* King of *Egypt*, his title standeth litigious; for the Law commanded by *Moses*, thus speaketh: From among thy brethren shalt thou make a King over thee; thou shalt not

An Inter-  
regnum  
11. yeeres.

2. Kin. 14. 1  
2. Kin. 15. 1

2. King. 23  
37, 36.

Deut. 17.  
15.

*set a stranger ouer thee, which is not thy brother.*

Exceptions  
against Ie-  
hoiakim.

If then a stranger must not be permitted a *King* to reigne ouer *Gods* people, then by the same Law a stranger (as *Necho* was) could not impose his substitute ouer them, as *Iehoiakim* was. And *Iehoiakims* title it selfe seemeth to stand in a double defect.

1. Sam. 16.  
13.

The one is, that he did assume the title and authority of *King*, his brother aliue anoynted, and established: whereas *Dauid*, though chosen of *God*, and anoynted by *Samuel*, acknowledged *Saul* for his Soueraigne; neither seeking to shorten his life, nor disquiet his reigne. And the other is, the vnlawfull meanes hee had to the *Crowne*, which was by the strong hand of *Necho* of the cursed *Egyptians*, the ancient enemies to *Israel*, *Gods* people.

Ier. 36. 30.

And *Iehoiakims* life as wicked as any, for cutting of *Ieremiahs* Role, was cut off by *Nebuchadnezzar* King of *Babel*; and his carkasse cast out of the gate of *Ierusalem*, to the heate of the day, and frost of the night, was lastly, vnlemen-

vnlaimented, buried as an *Ass* is *buried*; so contemptible was his life, death, and buriall.

These I assume were the causes of these foure *Kings* omissions, that is to say, the first and last, not lawfully succeeding in the Throne, were omitted; and the other, the one of the not able to attaine the *Crowne* for the space of fixe yeeres after his fathers death, did not reigne *King*; and the sonne of the other, for the space of eleuen yeeres after his fathers death, was not admitted to be *King*: so vnwilling were the people that his issue should reigne.

It is *Augustines* obseruation, that *Salomon* was reckoned for *Danid* his fathers sake, and that *Rehoboam* was recorded for *A/a* his sonnes sake. If so in them such respect was had, for the goodnesse of the father and the son; then in these such contempt was had for the badnesse both of father and son, as they are omitted and vn timered: and themselves slaine by their seruants and subiects, doth confirme the cause of their omissions more strongly.

Ier. 22. 19.  
Iehoiakim  
buried as  
an *Ass*.  
The cause  
of the foure  
*Kings* omis-  
sions.

August.  
Quest. 85.

Amnon  
and Iosiah  
slaine, and  
yet are re-  
corded.

2. King. 21

24.

2. Chro. 35

24.

<sup>a</sup> I. r. 27. 6.

<sup>b</sup> Dan. 3.

37.

And albeit that bad *Amnon*, and good *Iosiah* were likewise slain, the one by his seruants, and the other by *Necho* King of *Egypt*: and that *Zedekiah* by *Nebuchadnezzar* a stranger; was likewise made King; and all of them notwithstanding recorded by Saint *Matthew*; yet are not their estates alike.

For *Ammons* death was reuenged by the people of the Land; and *Iosiahs* death lamented both by the people, and the Prophet; neither of which the other were.

And *Nebuchadnezzar* made the great a Monarch of the World, euen by b *God* himselfe, had thereby a lawfull power, both to set vp, and to depose Kings; which *Necho* had not; and therefore *Zedekiah* his title is not to be called in questio as *Iehoiakims* is.

Whereupon wee conclude, that the Euangelist Saint *Matthew*, to shew the right that *Iesus* had vnto *Iudahs* Crowne; recordeth his title, only from those Kings that were without all exceptions estated vnto *Iudahs* Throne: and omitteth those, against whom any excep-

exceptions are found, that so *Christ*, who came to fulfill all Lawes, might haue a lawfull succession vnto that *Kingdome* whereunto he was borne: for other materiall reason of omission we finde none. And this being said of the second, we come to the third.

*Christs title without exceptions.*

The third and last diuision of the *Euangelist*, is from the captiuitie of *Babylon*, vnto *Iesus Christ*: wherein onely thirteene generations and no more, (*Iesus* himselfe being alio included) are nominated, though in the summe they are accounted to be fourteene.

*The third diuision of S. Mat-theu.*

To fill vp which number: 1. Some will haue two *Iechoniabs*, and them to be the father and sonne. 2. Some, but one *Iechoniab*, and he to be twice accounted. 3. Some, that the Virgin *Mary* is to bee reckoned for a generation among them. 4. And some, that the Text is therein faulty: which assertion is most vn-sufferable.

1.

2.

3.

4.

That there were two *Iechoniabs*, is the opinion of *Isidore*, who will haue the one in the end of the second diuision, and the other in the beginning of

1.

*Isidores opinion.*

*the third: and that they were the father and the son, Rabanus affirmeth; The father and sonne (saith hee) both of them bearing one & the same name, you have the one in the end of the second, and the other in the first of the third division.*

Epiph.  
Cont. He-  
res. lib. 1.

*The father  
and the sons  
names dis-  
fering in  
character.*

2.

August.  
Marl. upon  
Matth. 1.

And with him Epiphanius agreeth, who saith, that *Ioachim the sonne of King Ioachim, had the same name that his sonne Iechoniah had: and checketh them for overbold and unlearned, that put out his name in the second place. Vnto them both let Ierome answer, who hath very well obserued, and noted, that the father is every where written Iehoiakim, with K & M. but the sonne Iehoiachin, with CH & N.*

That *Iechoniab* must be twice accounted, is the collections of our later Writers, who know not how to make vp the number to bee foureteene, except *Iechoniah* should be put twice, that *sain him (say they) the head of the third generation might be appointed.* But there is no reason so to imagine, seeing no honour from him any wise accrued vnto them, to bee the head of that holy generation,

generation, himselfe being a *cast-off Signet from Gods right hand.*

It is *Augustines* saying also, *As that which is bowed in a corner, ends on the one side, and beginnes on the other: so is Iechoniah* put in the end of the former, and in the beginning of the last; where in the ordinary *Glosse* vnderstands a great mystery.

For by the one, which was his transmigration into *Babylon*, he will haue signified the transmigration of the *Apostles among the Gentiles*, and by the other, in writing him the first after the captiuitie, *The resurrection of our Lord vnto life*: and in them both, a figure of *Christ*, who is *the corner stone of the building, the resurrection and life*. But that this is ouer-farre fetched, and forced to an vnfit application, who seeth not? for neuer is *Christ* figured by a castaway, as *Iechoniah* is called, being a *Signet plucked from Gods finger.*

The third, is the opinion that *Marie* the Virgin for her sanctity, is of her selfe to be accounted a generation among her holy *Fathers*: But against that

S. Augu-  
stine.

Gloss. or-  
din. in  
Mat. 1.

A mysticall  
interpre-  
tation.

Eph. 2.20.

Ier. 22.24.

3.

The Virgin  
Mary is not  
in account  
among the  
generati-  
ons.

that the whole streames of generations doe flow, who are euer accounted from the *man*, and neuer from the *woman*. And *Iesus* himselfe, who was to fulfill all Scriptures, wee see in the catalogue of both the *Euangelists*, to be brought from *Ioseph* the *man*: and *Ioseph* to be of *Nazaret*, of *Bethlehem*, of *Iudah*, and of the lineage of *Dauid*, all the adiuncts attributed vnto *Christ*.

Ioseph  
and Mary  
make but  
one genera-  
tion.

And *Mary* ioyned with *Ioseph* in marriage, both together make but one generation: for *man* and *wife* are one *house*, one *family*, and one *flesh*; and therefore not two generations: else had the former foureteenes been twenty eight, for each of them had his wife.

But that the blessed *Virgin* had no enumeration of family among those Fathers of *Christ*, is apparant: for that shee hath neither place of birth, tribe, nor family distinctly named, otherwise then the wife of *Ioseph*: that so *Iesus* her *sonne* might come in the flesh, and be heire of all righteousnesse, as all other heires for inheritances from the man had been euer accounted.

Lastly,



Lastly, that the Text is faulty, is the collection of *Marlorat* from others vpon *Matthew* 1. vers. 8. where they say : *Whereas in some Bookes thirteene are only read, it is likely that it came to passe by the fault and negligence of the writer of the Booke.* Which in no wise may be granted: for to charge the sacred writ with any imperfections, is to open a way to any interpretations, against which, the *Massorites* haue most diligently laboured in preserving euery letter in the body of the holy text, so that not any one can be missing, much lesse any word or sentence.

If then neither *Iechoniah*, nor the Virgin *Marie* be contained in this last fourteene generations, how shall the number thereof be made compleate, and the Euangelist *Matthew* to agree in his owne account? The answer is :

Howsoever men haue failed in their many coniectures, and dissented in their diuers opinions; yet in this last diuision are fourteene generations found to bee full and compleate; beginning in *Salathiel* the first of this last,

4.

*A dangerous position.*

*Massorites preservers of the Text.*

last, and ending in *Christ* the *Omega* of the Scriptures *Genealogies*.

Pedaiah  
suppl:eth  
the number  
of four-  
teene.

For apparant it is by the first of the *Chronicles*, chapter the third, and nineteenth verse, that *Pedaiah* was by nature the sonne of *Salathiel*, and the father of *Zerubbabel*, and is to be verily accounted among the naturall fathers of *Christ*. Yet because he was borne, and died obscurely in *Babylon*, before his father *Salathiel* was declared the childlesse *Iechoniah's* successor, he is euer in all other texts of both Testaments omitted. And where *Zerubbabel* is named from his parent, he is euer called the sonne of *Salathiel*, as heire vnto him, that was made heire vnto the *Crowne*, and not of *Pedaiah* that was neuer estated therein.

Pedaiah  
had no e-  
state in the  
*Crowne*.

If then the old Testament bee silent for *Pedaiah* (excepting his once naming in the Catalogue of *Iudah's Genealogies*) Saint *Matthew* in the New, might well omit him in the Catalogue of them that stood estated for the *Crowne*: but not his number among his generations produced, he being the immediate

immediat sonne of *Salathiel* (as we see he is.) Thus then, that man being included, maketh this last diuision of Saint *Matthew* to be exactly fourteene generations: and how these generations are, or may be accounted, see here their diuisions as the holy Ghost hath assigned; each of them agreeing in their seuerall records, as heere is expressed to thy sight.

1	2	3
1. <i>Abraham.</i>	1. <i>Salomon.</i>	1. <i>Salathiel.</i>
2. <i>Isaac.</i>	2. <i>Roboam.</i>	2. <i>Pedaiah.</i>
3. <i>Jacob.</i>	3. <i>Abia.</i>	3. <i>Zerubbabel.</i>
4. <i>Iudas.</i>	4. <i>Afa.</i>	4. <i>Abiud.</i>
5. <i>Phares.</i>	5. <i>Iehosaphat.</i>	5. <i>Eliakim.</i>
6. <i>Efrom.</i>	6. <i>Ioram.</i>	6. <i>Azor.</i>
7. <i>Aram.</i>	7. <i>Ozias.</i>	7. <i>Sadoc.</i>
8. <i>Aminadab.</i>	8. <i>Ioatham.</i>	8. <i>Achim.</i>
9. <i>Naaßon.</i>	9. <i>Achaz.</i>	9. <i>Eliud.</i>
10. <i>Salmon.</i>	10. <i>Ezekias.</i>	10. <i>Eleazar.</i>
11. <i>Boaz.</i>	11. <i>Manasses.</i>	11. <i>Matthan.</i>
12. <i>Obed.</i>	12. <i>Amon.</i>	12. <i>Jacob.</i>
13. <i>Iesse.</i>	13. <i>Iofias.</i>	13. <i>Ioseph.</i>
14. <i>Dauid.</i>	14. <i>Iechonias.</i>	14. <i>Christ.</i>

Thus

The cause  
of Peda-  
iahs omis-  
sion.

Lbk. 16. 17  
1. Chron.  
3. 17, &c.

Thus then *Pedaiah* being (as most apparant it is) a father of *Christ*, must be in numeration among the fathers of *Christ*, though not to bee named a successor vnto *Salomons* throne: nor is the Euangelists omission of him, more against order, then was the omission of the three former, in the former diuision of three *Kings*, in a direct line: and all to shew (as is said) the lawful succession that *Iesus* had vnto *Iudahs* Crowne.

This last collection I see not how to be excepted against, it hauing so sure a warrant by the holy Scripture it selfe: for heauen and earth shall passe, ere this Word perish, *Salathiel his Sonne Pedaiah, and the sonne of Pedaiah Zerubbabel.*

But why *Pedaiah* is not recorded for a naturall father of *Christ*, in the Catalogue of his naturall fathers by the Euangelist Saint *Luke*, where all vnto *Adam* are nominated, is hid from me: and therefore with *Nazianzen* will I say, *Where I vnderstand, I will thankfully praise thee; and where I vnderstand not, I will fall downe and admire*

*mirre thee; And with David pray, that thy Word may be a lanterne vnto our feete; And with Paul, that our darknes may be made light in Christ.*

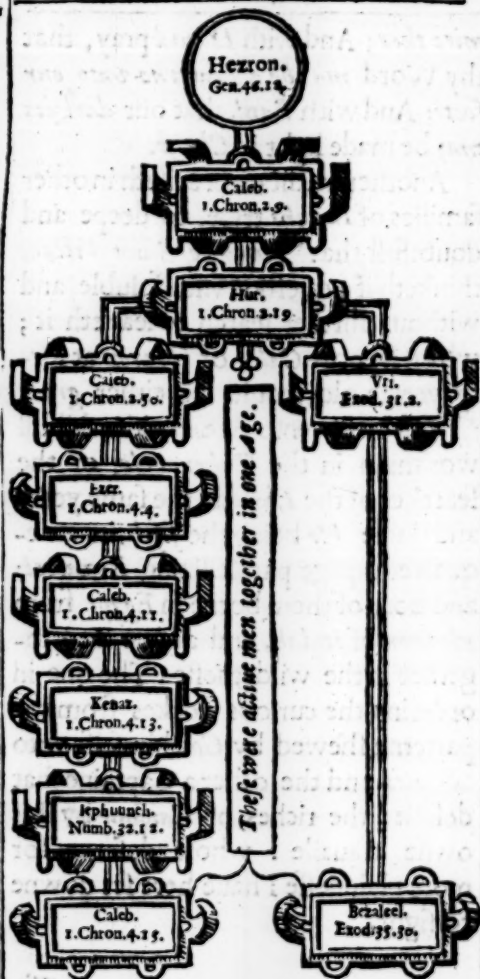
Another meditation ariseth in other families of *Judahs* tribe, so deepe and doubtfull, that \* *Hugo de Saint Victor*, thinketh it a question vndissoluble, and without further search so leaueth it; which is, how *Caleb* of *Hezron* at forty yeeres old, could be either great Grand-father vnto *Bezaleel* the skilfull workman in the *Tabernacle*, or the searcher of the *Land* at the same yeere and time: He being the fifth, in an equall equipage paralellizing *Bezaleel*; and both of them borne in *Egypt*, from *Hezron* of *Judah*, and actiue men together in the wilderness: The one in ordering the curious workes from the patterne shewed by *God* himselfe vnto *Moses*, and the other a Captaine that descried the riches of *Canaan* by his owne trauaile: whose descents for more plainnesse I haue here set downe to sight.

*Psal. 119.*  
105.

\* *Hugo*  
*de S. Vict.*

*How* *Caleb* and  
*Bezaleel*  
could be  
men of one  
time.

*Now Caleb  
and Bezaleel were  
active men  
together,  
though dis-  
fering in  
their de-  
scents.*



*The Lands. Searcher.*

*The skilfull workman.*

In this descent then, whether the first *Caleb*, the sonne of *Hezron*, and great *Grand-father* vnto *Bezaleel*; or the last *Caleb*, paralellizing *Bezaleel* through so many degrees; were the *Lands-searher*, both *Caleb*, and *Bezaleel* being come from the same *Hezron*, and actiue men together at one time in the wildernesse, hath bin much controuerfed, and many opinions main-tained with variable iudgements.

That the *Lands-searher* was the great *Grand-father* vnto *Bezaleel*, *Rabbi Salom*, a great Doctor of the Iewes, bringeth a strange and vnexemplified descent vnto *Bezaleel*: for (saith hee) \* *Caleb* at eight yeeres old married his first wife *Azuba*, who died the first yeere of her marriage, & in his ninth, he tooke *Ephrath*, otherwise called *Miriam*, the sister of *Moses*, for his second wife; of whom in his tenth yeere was borne *Hur*: and *Hur* in the tenth yeere of his owne life begot *Vri*, when *Caleb* was twenty one yeeres old: and *Vri* in his ninth begot *Bezaleel*, *Caleb* then being thirty, and *Bezaleel* ten, when he began

The un-warrantable reconciliation of the *Rabbins*.

\* *Rabbi Solomoh* cited by *D. Willet* vpon *Exod.* chap. 31.

to frame the Tabernacle; at which time Caleb was forty yeeres old.

The Rab-  
bins opini-  
on confu-  
ted.

1

2

3

But how many ouersights are in these his sayings, is soone perceiued: first, that *Caleb* should haue (not a child, but) children, as hee is said to haue by *Azuba*, 1. *Chron.* 2. 18. he being but eight yeeres old, is vncredible. Secondly, that *Azuba* should be a mother of children, she dying the first yere of her marriage, vnlesse they were twinnes, which is not apparant, is vnpossible. Thirdly, that *Caleb*, aged but nine, should take to wife *Miriam* the sister of *Moses*. she being about ninety, is not agreable: for shee was elder then *Moses*, and of discretion to call her mother for his nurse, when the \* daughter of *Pharaoh* found him in the *Arke* of *Bull-rushes*; since when, wee know fourescore and one yeeres to bee fully expired.

\* Her name  
was Ther-  
muthis,  
saith Iose-  
phus. Ant.  
lib. 2. ca. 5.

\* Ioseph.  
Anti. lib. 2.  
cap. 2.

To make her then a mother at ninety, and to beare a sonne in that age of her life, is so vnlikely, that \* *Iosephus* will haue her not to be the mother of *Hur*, but the wife of *Hur*, and mother vnto

*Vri,*



*Vri*, his son, which is far more probable, their yeeres agreeable, and fit for marriage.

For *Hur* was in the same degree from *Hezron* of *Judah*, who went with *Jacob* into *Egypt*, as *Miriam* was from *Kohath* of *Leui*, one of the seuenthy that descended also: for *Kohath* begot *Amram*, and *Amram* *Miriam*; so *Hezron* begot *Caleb*, & *Caleb*, *Hur*.

Fourthly, that *Hur* and *Vri* should bee either of them Fathers at tenne yeeres of age, is vnexemplified in Scripture, though *Genebrard* allow, that *Haran* might bee father vnto *Sara* at eight.

And lastly, that *Bezaleel* should haue the aduantage of *Christ* by two yeeres, to be as skilfull at tenne in the worke of the *T.bernacle*; as *Christ* was at twelue to build the true *Temple*, when with admiration hee opposed the *Doctors*, and expounded the *Law*.

These impossibilities therefore our ancient *Lyra* well perceiued, but in seeking to redresse them, hee fell into as great an error himselfe; in saying,

M 2

that

*Miriam*  
the wife,  
and not the  
mother of  
*Hur*.

4

⁊ Luke 2.  
46.

\* Lyra  
herein not  
to be fol-  
lowed.

\* Vatab.  
Annotat.  
upon I.  
Chr. 4. 15.

When Hez-  
ron begat  
his first  
sonne.

that these men, *Hur, Uri*, and *Bezaleel*, mentioned in the first of *Chronicles*, chap. 2. 20. were not the same that were spoken of in *Exodus* chap. 31. but \* were other men of the same name, and of the same tribe. But so to expound the text, is dangerous, lest a liking liberty loose thereby the ioynts of the holy Scriptures frame; and to giue the water that passage, the breach will be great.

\* *Vatablus* in his annotations, and *Cumanus Flinspach* in his *Arcano Dei consilio*, do take *Hezron* to be *Iephunneh*, and so consequently, the first *Caleb* the sonne of *Hezron*, to be the same *Caleb* the sonne of *Iephunneh*, and the great Grand-father vnto *Bezaleel*. But therein then must be followed all *Rabbi Solomon* his errours: for *Caleb*s forty yeeres age will inforce it so.

But that *Hezron* could bee either *Iephunneh*, or the father of *Caleb* the *Land-furrier*, is by the text manifestly contradicted: for *Hezron* was borne vnto *Pharez* before that *Jacob* went downe into *Egypt*; and in *Egypt*,  
*Hezron*

*Hexron* begot *Caleb* his first sonne, when he was threescore yeeres of age, as *1.Chro.2.21.*

By which account, that *Caleb* must needes haue been an hundred fifty five yeers old in the first yere of the wilderness: for in *Egypt* the abode was two hundred & fiftene, as before we haue shewed. But <sup>a</sup> *Caleb*, the sonne of *Iephunneh*, the *Lands-searcher*, was then but <sup>b</sup> *forty yeeres old*; whereby it is eident, these *Calebs* could not be one and the same, but two seuerall men.

Now as it is impossible for the first *Caleb*, the great *Grand-father* of *Bezaleel*, to be the *Lands-searcher*; so the last *Caleb* being the seuenth in descent from him, and the fith in degree parallellizing *Bezaleel*, ministreth matter of much seeming difficulty; for that both of them at one time were employed in most serious affaires.

As touching *Calebs* successors, I know there are many doubts made, some making but two *Calebs*, some three, and some foure: and the first and last, hauing either of them a daughter

*The first Caleb could not be the Lands-searcher.*

<sup>a</sup> *1.Chron. 2.18.*

<sup>b</sup> *Iosh. 14.7*

To status.

*Doubts  
made in the  
pedegree of  
Hezron.*

*Doubts an-  
swered in  
the pede-  
gree of  
Hezron,  
1. Chron.  
4. 4.*

called *Achjah*, doth no whit lessen the doubt.

Againe, whether *Ezer* mentioned in this pedegree, was the immediate sonne of the second *Caleb*, or the immediate father vnto the third, may seeme doubtfull: As also *Kenaz* hauing no such pregnant testimony, either of predecessor, or successor, as may inforce (it may be obiected) there is no certaine descents betwixt the *Lands-seacher*. and the equalizing of the skilfull workman *Bezaleel*.

To which may be answered, that although *Ezer* bee not so precisely named a sonne, as some others are, yet is he said to bee of the sonnes of *Hur* (in the first of the *Chronicles*, the fourth Chapter, and the fourth verse:) and neerer to him by any of his sonnes he cannot bee, then of (*aleb*, who was his eldest sonne, as Chap. 2. vers. 50. so that the many descents, in so short a time, will warrant him to be *Caleb*s immediate sonne.

And for the other obiection of doubt, thus I answer: If the *Kenezite*, Num. 32 vers.

verf. 12. be not the immediate sonne of *Caleb*, and the immediate father vnto *Iephunneh*, then more of his families must come betwixt, and so the last *Caleb* should be further remooued from *Bezabael*, and a more impossibilitie imagined.

But to vnloose this seeming hard knot, and to approue the truth of a continued succession, let it be allowed to suppose the ages of these men when they were fathers, and especially of him vpon whom resteth the greatest doubt; so shall wee neither force breach of succession, nor find such impossibilities as haue bin alleaged.

Admit then *Hur* to bee twentie yeeres old (more or lesse) when hee begot *Caleb*, and *Caleb* twenty when hee begot *Ezer*; *Ezer* twenty when hee begot *Caleb*, *Caleb* twenty when he begot *Kenaz*, *Kenaz* twenty when he begot *Iephunneh*; *Iephunneh* twenty when hee begot *Caleb*; and *Caleb* wee know was c<sup>40</sup> forty, when hee searched the land; all which yeeres beeing added together, make one

*Calebs*  
yeeres cal-  
culated.

c<sup>10</sup> Josh. 14. 7

hundred and fixty.

Returne to *Hur* in his other issue, and admit *Hur* to be seuenty (more or lesse) when he begot *Vri*, *Vri* to be fixty when he begot *Bezaleel*, and *Bezaleel* thirty when he wrought vpon the *Tabernacle*: which yeeres likewise being summed together, come also to one hundred and fixty. I tye not these numbers to these certaine particulars, but rather doe account them as they may be cast.

How Caleb and Bezaleel were men in one age.

<sup>d</sup>Num. 4. 3

Whereby you see this rough way made smooth, and nature no whit forced in neither line; for that sons were begotten both at younger, and elder yeeres through many descents in those times, as we haue already seene. And that *Bezaleel* should be thirty, is most agreeable to the Law of the *Leuites*, who at <sup>d</sup> thirty were chosen for seruices in the *Tabernacle*; and therefore most likely that at those yeetes he was chosen to worke in the *Tabernacle*.

<sup>c</sup>Hab. 3. 3.

Now seeing wee haue the true *Tabernacle* which is not made with hands, and are heires of that *Canaan* whose rest

rest is perpetuall ; let vs study to enter therein, and with thanks offer our sacrifices vnto him who is the first, and the last, in euery leafe and line of the Law. *For<sup>f</sup> of him, and through him, and for him, are all things that are written, to whom be all glory for euer. Amen.*

<sup>f</sup> Rom. 11.  
36.

CHAP.7.

*That God became Man, and from what men descended.*

**I**T resteth now to shew, that through these *holy Genealogies*, GOD became *Man*, and that *Christ* (the *Word* before all things) was in mans loynes inclosed, till the <sup>a</sup> *fulnes of time came*, that *God sent his Sonne to bee made of a Woman.*

*God became man.*

<sup>a</sup> Gal. 4.4.

This blessed Seed therefore, in whom our election was sealed <sup>b</sup> *before the foundation of the world*, was first promised to our first parents in *Paradise*, af-

<sup>b</sup> Eph. 1.4.

ter

d Gen. 3.  
Christ was  
promised to  
Adam.

Messiah  
reueiled in  
the Scrip-  
tures.

Christ pro-  
mised eight  
times vnto  
Abraham.

c Num. 24.  
17, 19.

ter their taste of the forbidden fruit of death, whē likewise the *Serpents* malice was quailed by this sentence, *I will put enmity betweene thee and the woman, and betweene thy seed, and her seed. He shall breake thine head, and thou shalt bruse his heele.* And that this her Seed then promised, was the *Messiah* to come, both *Jewes* and *Gentiles* haue acknowledged; the *Fathers* looked for; and the *Patriarkes* beleueed in.

The Scriptures thus beginning with a *Messiah*, the onely *Alpha* of all our happinesse, aimeth at no other marke besides him, the onely *Omega* of all our hopes. For leauing the state-affaires of the world, as the breeding of Kingdomes, Principalities, and the like, they directly leade vs to the birth and offspring of *Abraham*, of whom *Christ* was to bee borne: and vnto him eight seuerall times was promise made, that *in his seed all the nations of the earth should bee blessed.* And vnto *Isaac* his sonne the same promise was confirmed in the same words.

Vnto *Iacob* he was the *c Star* that should



should haue *dominion*; and vnto *Iuda* the *ⁱ* *Lion* that should weld the *Scepter*; to *David*, he was the *Sonne* that was his *ⁱ* & *Lord*; and to *Eſay* the *h* *child* vpon whose *shoulders* the *gouernment* was laid: To faithlesse *Ahaz* hee was the *ⁱ* *sonne* of a *Virgin*; and to the backe-sliding *Iewes* a signe that *ⁱ* *a woman* should *compasse* a *man*. Briefly, vnto his elect, he was, and is the *Rocke* of *Saluation*, and vnto his *Zion* the chiefe *corner stone* tried and *precious*. These and infinite more promises of the *Messiah*, are most frequent in the Scriptures of God, which were all accomplished in *Christ* the *Immanuel* with vs:

Whose naturall fathers were as great a cloud, and as many witnesses to shew the truth of his *humanity*, as were the *Euangelists* and *Disciples* that wrote, and were sent to preach his *Deity*, being fitted for that worke, as was the golden *crowne-worke* vpon the edges of the incense *Altar*, and leade our paths into that way of truth, as the fiery *Pillar* did light the *Israelites* remo-  
uings.

But

ⁱ Gen. 49.

10.

ⁱ Psal. 100.

1.

ⁱ Isai. 9.

ⁱ Isai. 28.

16.

ⁱ Ier. 31.

22.

ⁱ 1. Pct. 2. 6

Luk. 10. 1.

Being  
Disciples

70.

Euangelists

4.

Paul Apost.

1.

In all 75.

Exo. 13. 21

Ignorance  
in the sa-  
cred Ge-  
nealogies,  
haue hurt  
the cause of  
Christiani-  
tie.

But our ouer-much negligence in these *holy Genealogies*, as also in the double discent *legall* and *naturall*; of *Iesus* our *Lord* and *Messiah*, hath greatly hurt both our owne cause, and hindered the *Iewes* from embracing the Gospel.

Our hurt in bringing him naturally from *Salomon*, whose line was ended long before: their hinderance, by our entangling the text of the old Testament, in *ioash*, and *Iechoniah*; and in the new, in *Iacob*, *Ioseph*, and *Eli*; whereby they daily object, that we are not able by Scriptures to reconcile our owne Euangelists Saint *Matthew* and Saint *Luke*.

Wherein  
the Iewes  
and Christi-  
ans differ,  
touching  
Christs na-  
ture, and  
his right to  
the King-  
dome.

That he is of *Dauid*, both they and we agree, but whether by *Salomon* or *Nathan* resteth the question. They hold him from *Salomon* by birth and naturall succession. We naturally from *Nathan*, and by a *legall right*, the next heire to *Salomons* Kingdome, his owne posterity being vtterly extinct.

But this not obserued, that Saint *Matthew* recordeth *Christs* legall de-  
scend

scnt from *Salomon*, whereby he was the lawfull *King of the Iewes*; and that *Saint Luke* bringeth his naturall line from *Nathan*, thereby to shew him to be the *Seed of the promise*, hath bred many intricate (and some of them dangerous) expositions.

In the mentioning whereof, let it bee farre from mee to blot with the least imputation, the faire remembrances of any painefull *father* gone before vs in the Scriptures explanation, from whose bright torches we must confesse our dim candles haue beene much enlightened, & by whose labors our studies are inriched both with Arts and wisdom; but rather with the *Bee*, let vs worke the honey out of euery flower, and according to the precept of the *Apostle*, *try the work by the fier of Gods Word*.

The Romanist *Iohn Lucidus*, deceived by a forged *Philo*, and *Nicholas Lyra*, our Country-man, corrupted by study of malicious *Rabbins*, together with *Annius*, *Eusebius*, *Africanus*, and many others, haue in their Glosses

very

S. Mat-  
thew re-  
cordeth the  
legall; and  
S. Luke  
the natu-  
rall parents  
of *Christ*.

*It is no ble-  
mish to the  
godly to  
haue their  
errors re-  
formed.*

*1. Cor. 3.  
13.*

Lib. breui-  
ariæ.

Among  
receiued o  
pinion, that  
Salomons  
house ended  
in Ocho-  
zias.

Aug. Mar-  
lorat. vpon  
Mat. 1. 12.

very much intangled the truth of these  
pedegrees.

For *Lucidus* allowing that *Vtopian*  
Hebrician; from him doth end the line  
of *Salomon* in *Ochozias*, otherwile cal-  
led *Achaziah*, the seuenth King succee-  
ding; and vnto *Iechoniah* the last King  
of *Iudah*, doth name all the Kings  
mentioned by Saint *Mathew*, to be the  
same men whom Saint *Luke* recordeth  
from *Nathan*, whose words thus fol-  
low.

S. MATHEW.

S. LVKE.

The foun-  
dation not  
firme, a  
ruine must  
follow: for  
Kings ne-  
uer left  
their names  
to be called  
as subiects;  
no occasion  
so forcing.

*Ioas,*  
*Amasia,*  
*Ozias,*  
*Iotham,*  
*Achas,*  
*Ezechias,*  
*Manasses,*  
*Amon,*  
*Iosias,*  
*Iehoahaz,*  
*Iehoiachim,*  
*Iechoniah,*

>otherwile<

*Simcon.*  
*Leui.*  
*Matthat.*  
*Ieram.*  
*Eliezar.*  
*Iose.*  
*Er.*  
*Elmodam.*  
*Cosam.*  
*Addi,*  
*Melchi.*  
*Neri.*

The

The like fainings also of double names, he continueth from *Zerubbabel* through the line of *Rhesa* vnto *Heli*, the father of *Mary*, though to little purpose, and lesse explanation.

*Eusebius* likewise, citing the Epistle of *Africanus* to *Aristides*, as ancient as *Origen*, in these descents of *Christ* his parents both by *legall* marriages, and in double *venters* of sons, so troubleth the Truth with vnwarrantable inuentions, as may dazell the eies of the best sighted searcher; his words as they stand are these.

*The \* kindred* (saith he) of *Salomon* and of *Nathan* is so knit together, by reuiving of the deceased without issue, by second marriages, and by raising of seed, so that not without cause, the same persons are posted ouer to diuers fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in *Ioseph* diuersly, yet exactly by descent determinad. And that, that which I go about to proue, may plainly appeare, I will declare the orderly succession of this Genealo-

*Africanus*  
ad *Aristi-*  
dem *Epi-*  
stola.

*Inuentions*  
trouble the  
Truth.

\**Eus. Eccl.*  
*hist. l. i. c. 8*

Genealogie, making a recitall from Dauid by Salomon.

Matth. 1.  
Luke 3.

*The third from the end is Matthan found, which begat Iacob, the father of Ioseph, but from Nathan the sonne of Dauid, descending according to the Gospel of Luke, the third from the end is Melchi, whose sonne is Heli, the father of Ioseph. For Ioseph is the sonne of Heli, the sonne of Melchi. Ioseph being the proposed marke to shoote at, wee must shew how either is termed his father, deriuing the pedegree of Iacob from Salomon, of Heli from Nathan. And first, how Iacob and Heli, being two brethren, then their fathers; Matthan and Melchi, borne of diuers kindreds, may be proued grand-fathers to Ioseph. Matthan therefore and Melchi, marrying the same wife, begat brethren by the same mother, the law not forbidding a Widow either dismissed from her Husband, or after the death of her husband, to be coupled vnto another man. First, therefore, \* Matthan descending from Salomon, begat Iacob of Estha, for that is said to be her name. After the death*

\* Not so, for Salomon hath none of his race so named, and Matthan was of Abiud, as Melchi also was, and both of them of Zerubbabel from Nathan.

of

of Matthan, Melchi (which is said to have descended from Nathan) beeing of the same Tribe, but of another race, having married this widow to his wife, begat Heli his sonne. Thus do we find Iacob and Heli of a different race, but by the same mother to have bin brethren. Of the which, Iacob taking to wife his sister the wife of Heli his brother beeing deceased without issue, begat on her the third, to wit, Ioseph, by nature and the order of generation unto himself: wherupon it is written, Iacob begat Ioseph, by the law unto his brother Heli deceased, whose sonne Ioseph was. For Iacob being his brother, raised seede unto him: wherefore, neither that Genealogie which concerneth him, is to be abolished, the which Matthew the Euangelist reciting; Iacob (saith he) begat Ioseph: and Luke of the other side; which was the sonne (saith he) as it was supposed (adding this withall) of Ioseph, which was the sonne of Heli, which was the son of Melchi. And the word of begetting, he ouerskipped with silence unto the end, with such a recitall of sonnes, making re-

lation unto Adam, which was of God: nor is this hard to proue, or to small purpose proposed.

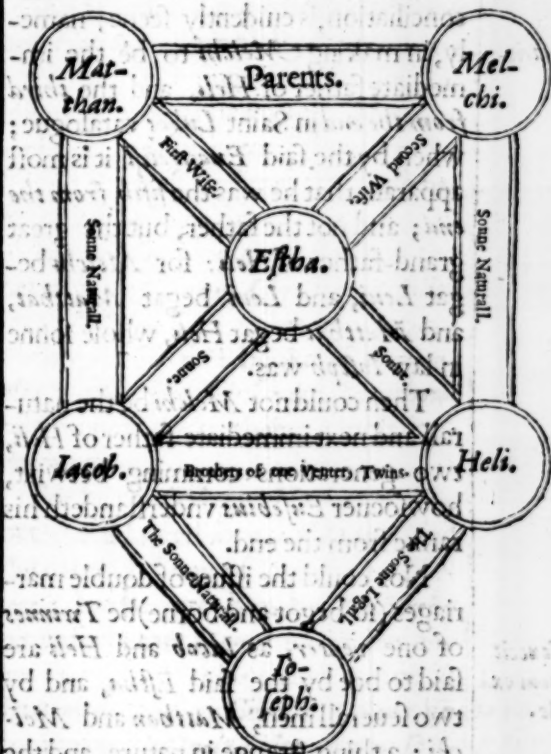
In this tedious speech of *Eusebius*, you may see how *Ioseph* is forced to be naturally from *Salomon*, and adoptiue from *Nathan*, but by imagined fathers, as himself confesseth: and *Mary*, whose parentage concerneth *Christ's* humanity most, not once spoken of in this Epistle: how weake and vnsatisfying reconciliation is hereby made of our *Euangelists*, let the vnsatisfied and thirsting Christian iudge; (not impeaching the least suspicion of the learning and learned Expositors :) and yet in these fainings, he hath beene followed in the labours of those men that otherwise haue deserued and done well; which their pedegrees to shew the apparant and present defect, is here from them presented to thy sight:

*Marthan*

*A weake  
reconcilia-  
tion.*

*In the Bibles  
of the lar-  
gest volume  
in English.*





In this intricate Labyrinth who can  
 burlement; where neither Scripture  
 is followed nor propagation allowed?  
 and how farre from truth *Enobius*  
 hath straid in this his pretended re-

Contrarie-  
ties.

conciliation, is euidently seene; name-ly, in making *Melchi* to be the immediate father of *Heli*, and the *third from the end* in Saint *Lukes* catalogue; when by the said *Euangelist* it is most apparant that he was the *fifth from the end*; and not the father, but the great grand-father of *Heli*: for *Melchi* begat *Leui*, and *Leui* begat *Matthat*, and *Matthat* begat *Heli*, whose sonne in law *Ioseph* was.

Then could not *Melchi* be the naturall and next immediate father of *Heli*, two generations comming betwixt, howsoever *Eusebius* vnderstandeth his ranke from the end.

A Conceit  
without ex-  
ample.

Nor could the issues of double mariages (so begot and borne) be *Twinned* of one *venter*, as *Iacob* and *Heli* are said to bee by the said *Estha*, and by two seuerall men, *Matthan* and *Melchi*; a thing strange in nature, and the like in Scripture neuer seene. For saith Saint *Augustine*, natures power is such in working, as hauing once conceived, it cannot second another conception, till she be deliuered of the first.

August.  
Ciuit. Dei,  
lib. 5. cap. 6

And

And though *Lyra* from *Africanus* and *Hierome* allow of the double marriages, for the rayning of seed to the issuelesse deceased, yet he ioyneth *Matthan*, and not *Melchi*, vnto *Estha*, for her second husband, and maketh *Heli* her sonne by the same man.

But in following these Rabbins too neerely, that bring *Christ* from *Salomon*: *Nicolas Lyra* in his annotations both vpon the first booke of *Chronicles*, and the *Gospell* of Saint *Matthew*, ouerrunneth the truth into a most dangerous error.

For he would haue *Nathan* to bee but the adopted sonne of *Dauid*, and the naturall sonne of *Uriah* the *Hittite*, borne vnto him by *Bathsheba* his wife, before *Dauid* tooke her for his. For vpon *Dauids* sonnes borne in *Ierusalem*, and 1. *Chro.* 3. 5. thus he commenteth: *Onely Salomon was Dauids naturall sonne, the other three were Uriahs, whom Dauid made his by adoption.* So our Lord should come, and take flesh, not of blessed *Sem*, and beloued *Dauid*, as by the Prophets was

*Lyra annotation vpon 1. Chro. 3. 5 and in Mat. 1.*

promised; but of cursed *Cham*, and irreligious *Herb*, without all warrant of the sacred Text.

But vnto these their assertions let vs assay further the answer, to cleere our *Euangelists* from the least touch of disagreement.

First then, though *Lucidus* be greatly deceiued in the ending of *Salomons* line in *Ahaziah*, yet touching *Nathans* right and families, he hath spoken well, in bringing *Ioseph*, *Mary*, *Zerubbabel* and *Salathiel*, from *Nathan*: and *Nathans* issue to be successours vnto *Salomon*: *(rowne.*

But in following his forged *Philo*, he erreth exceedingly, in saying that the Kings of *Judah*, recorded by Saint *Matthew*, are the very same men whom Saint *Luke* recorded by other names. But that Kings should lose the Maiesty of their names knowne at their coronation, and afterward be called by other names of their inferiour subiects (no necessity constraining) as *Lucidus* affirmeth twelue of *Judahs* Kings to haue done, is not againe exemplified in the

The opini-  
ons exami-  
ned, with  
their reso-  
lutions.

Iohn Lu-  
cidus de-  
ceiued by a  
forged  
*Philo*.

the world, and is so far from credit, that neither *Turke* nor *Jew* will beleue the Texts of the old Testament are so to be vnderstood.

But to encrease the error, he goeth further, and endeth *Salomons* line in *Abaziah* or *Ochoziah*, without any apparant shew of truth. For hardly shall be found in Scripture, a son oftner named from his father, then *Ioash* is from *Abaziah*, as these fixe seuerall Texts approue; 2. *King*. 11. 2. 2. *King*. 13. 1. 2. *Kim*. 14. 13. 1. *Chro*. 3. 11. 2. *Chr*. 22. 11. 2. *Chro*. 23. 3.

The dissolution then of *Salomons* house was not at *Abaziah*, in the sequent generation, as *Philo* & his followers dreame, but continued vnto the eighteenth, euen vnto *Ieconiah* the childlesse, as the Prophet pronounceth him, whose pedegree from *Salomon* vnto *Ieconiah* himselfe, both in the bookes of the *Kings*, and also of the *Chronicles*, is apparantly laid downe.

Neither hath any Jew, the most diligent searchers of the Kingly line, ended that of *Salomons*, in the said *A-*

*Ioash* in e-  
uery text  
where he is  
named, is  
called the  
sonne of *O-*  
*chozias*.  
*Salomons*  
house did  
not end in  
*Ochozias*.

Gods property is to warne, before he doth strike.

u Amos 3.  
7.

o 2. Chro.  
31. 4.

*baziah*: but rather haue assaied to continue it long after the birth of Iesus, lest our Christ should be their King.

That *Salomon* sinned, we know by his story, and that his successours were wicked, wee see by their acts, but that *God* would bring his house so soone to a period, is not manifested either by speech or by prophecy. And the property of *God* is, to warne the punishment, before he doth strike: for so saith *Amos*; <sup>u</sup> *The Lord will do nothing, but he revealeth his secret unto his servants the Prophets*. But where was heard the sound of that threat, that *Salomons* issue in *Abaziah* should end; and the glory of his kingdome should be given to *Simeon*, a priuate subiect, and of another family?

And why should it end in *Abaziah*, rather then in *Ioram* his father, who sought the vtter destruction thereof, by murdering his sixe brethren, o all the sonnes of *Iehoshaphat* King of *Iudab*, and many other Princes of *Israel*, and was himselfe so diseased in his bowels, as to mans seeming his naturall fecundity

fecundity was altogether hindered.

Againe, this is a generall obseruation, that when *God* for sinne taketh his blessings from the offender, hee doth bestow them vpon the more worthy: as hee did the birth-right from prophane *P Esau*, and gaue it to *Iacob* that preuailed with *God*: when he reiect-  
ed disobedient *Saul*, he chose *Dauid* a man after his owne heart: and when the rebell *Abiathar* was put from the Priest-hood, the faithfull subiect *Zadok* was set in his place.

But in this change of state and of persons, we find no such differences: For *Ioash*, whom they faigne from *Nathan*, continued the like wickednes, as they from *Salomon* had done; and with *Cain* is compared in shedding (as he had *Abels*) *the blood of Zachariah* betweene the Temple and the Altar, euen the blood of him whose father had both preserued his life, and raised him to his Kingly estate; which his sinne, the *Rabbins* amplifie (in the Treatise of Penance) in this manner:

*In seuen \* transgressions Israel sinned that*

*Gods manner of dealings.*

*P Gen. 27.*

*q 1. Sam. 15. 28.*

*r 1. Kings. 2. 35.*

*f Mat. 23.*

*35.*

*t 2. Chro.*

*24. 21.*

*\* In Ierusalem Treat. of penance al-  
leaded by M. Broug.*

that day, they killed a Priest and a Prophet, and a Iudge, & shed innocent blood, and polluted the Court betwaeen the Temple and the Altar upon the expiation day; and when Nabuzaradan came thither, he saw the blond upon the pavement, and asked whose it was: They said, The blond of a sacrificer, a Prophet, and a Iudge, which prophesied against vs, all that thou hast done vnto vs, and we stood vp against him, and killed him. Then he caused eighty thousand youths of the sacrificers race, to bee slaughtered for him. A wicked beginning verily to be brought into good Nathans line, and no better continued in most of the Kings following.

x 2. Chro.  
28.

For did not Amaziah set vp the Idols of Seir for his God? King<sup>x</sup> Ahaz make molten Images for Baalim, and after the abomination of the Heathen, burnt his children in the valley of Hinnon, and sacrificed vnto the gods of Damascus?

Wicked Manasses built high places for all the host of Heauen, euen in the Court of the house of the Lord, caused his



his children to passe thorow the fier, and shed much innocent bloudy, whose sins so prouoked the Lords wrath, that they are remembred for destruction, vnto his fourth generation.

<sup>2</sup> *Amon sacrificed vnto the carued Images, that his father Manasses had made, and augmented his sinnes daily more and more.*

*Iehoahaz* <sup>b</sup> was euill the short time of his reigne, and by *Necho* was carried prisoner into *Egypt*, where he died.

Periured <sup>c</sup> *Iehoiakim* burn'd *Jeremy* his *Roule*, was captiuated by *Nebuchadnezzar*, drawne and cast forth beyond the gates of *Ierusalem*, and buried with the burial of an <sup>d</sup> *Asse*. *Ieconiah*, a despised and <sup>e</sup> broken *Idoll*, was kept <sup>f</sup> prisoner in *Babel* all his life, and by a solemne proclamation was pronounced *Schildesse*, as the last of that race that should beare rule in *Judah*. A wicked generation surely for him that <sup>h</sup> hated wickednesse, to proceed from, or the *Scepter of his righteounes* to bud from such rootes.

For albeit that *Christ* came of sinners

<sup>7</sup> 2. Chro.

33.

<sup>2</sup> 2. Kings

24.3.

<sup>2</sup> 2. Chr. 33

22.

<sup>b</sup> 2. Kings

23.54.

<sup>c</sup> Ier. 36.

23.

<sup>d</sup> 2. Chro.

36.6.

<sup>e</sup> Ier. 22.

19.

<sup>f</sup> 2. Kings

24.

<sup>5</sup> Ier. 22.

30.

<sup>h</sup> Pl. 45.7.

*Christ came  
of sinners, to  
save sin-  
ners.*

<sup>1</sup> Gen. 3. 20

<sup>k</sup> Gen. 8. 21

<sup>1</sup> Gen. 11. 31

<sup>m</sup> Dan. 7.

22.

*The Mo-  
thers of  
Christ, all  
blessed ves-  
sels.*

*In the  
Gospel  
none of the  
women  
are recor-  
ded in  
Christ's Ge-  
neglogie,  
but those  
whom the  
Scriptures  
do repre-  
hend, to  
shew that  
he came to  
save sin-  
ners, being  
himselfe  
borne of  
sinners.*

ners (as from *Adam* he could not other-  
wise doe) yet hee honoured his earthly  
fathers with such notes of graces (espe-  
cially such of them as were noted with  
outward imperfections) as that their  
saluations are manifestly seene.

For <sup>i</sup> *Adam* was faithfull, and beleeu-  
ued the *Promise*; <sup>k</sup> *Noah* was righteous,  
and his sacrifices accepted; <sup>1</sup> *Terah*  
remoued with *Abraham* from Idola-  
trous *Ur*; *Iacob* was blessed, *Indah*  
praised, and *Dauid* beloued; and from  
*Nathan* to *Mary*, not any one blamed  
of any impiety, neither from *Abiud* to  
*Ioseph* in that line, but are all called the  
<sup>m</sup> *high Saints* of God, that should pos-  
sesse a Kingdome for euer.

And the like wee may affirme of  
thole his *mothers*, which are set euen  
in the frontispice of his Gospel; where,  
not any one of the vnblameable are  
named, as the beleeuing *Euah*, the  
obedient *Sara*, the faithfull *Rebecca*,  
nor the louing *Leah*; for these were  
graced by text sufficient in the old Te-  
stament: but euen they whose conuer-  
sations were marked with some touch

of

of infirmity, as *Thamar* in deceiuing; *Rachab* in incontinency, *Ruth* from incestuous *Moab*; and *Bathsheba* with wronging *Uriah* his bed.

And yet these also, left their liues should staine the holy line, are noted by the penne of grace vnto saluation. For *Thamar* by *Judah* his owne testimony, was more righteous then himselfe. *Rachab* acknowledged the God of *Israel*, to be the <sup>n</sup> God of *Heauen* above, and of the *Earth* beneath. *Ruth* (as *Abraham*) forsooke kindred and Country, potestifying that <sup>o</sup> *Israels* people shuld bee her people, and *Israels* God her God.

And that penne which wrote the last of the *Prouerbs*, makes *Bathsheba* a mirrour of women, and a worthy *Counsellor* to *Salomon* the wise.

Thus through these bright *Clouds*, we see the *Son* of righteousness shine vnto the world; and from this holy stem the <sup>q</sup> *Branch* of *Dauid* (our *Messiah*) to grow, in beauty as the <sup>r</sup> *Olive* tree, and in smell like vnto *Lebanon*, and spices of *Salomon* <sup>r</sup>: set vs, Lord, vnder the <sup>r</sup> shadow of these sweet leaues, and

Marlorat  
upon

Mat. 1. 6.

<sup>n</sup> Iosh. 2.  
11.

<sup>o</sup> Ruth 1.  
16.

P Pro. 31.

<sup>q</sup> Ier. 23. 5.

<sup>r</sup> Hos. 14. 7.

<sup>r</sup> Can. 3. 6.

<sup>r</sup> Cant. 2. 3

and let vs eate of this tree of life, in the Garden and Paradise of God.

Now seeing that this beautifull  
 " *Rod of Iesse* (as *Isaiah* calls him) tooke  
 no sappe from the bitter roots of *Iudaes* Kings, we must bring the growth thereof from another *Stem* vnto *Dauid*, euen from the branch *Nathan*, as our Euangelist *Luke* hath done. But vpon this *Stone* the *Jewes* haue stumbled, and haue made it \* *the rocke of offence, the ginne and snare to both the houses of Israel*, as their *Isaiah* hath prophecied, and our \* *Peter* hath spoken.

For they seely men in reading the old Testament, haue their mindes blinded, and the *ŷ* *uall* of *Moses* vntaken away from before their heares, euen vnto this day, dreaming of a poyntous kingdom, which they thinke to possesse, and of a potent *Messiah*\*, that should triumph and make subject vnto them the *Gentiles* on euery side; and promise to themselves as much voluptuous pleasure vnder that earthly Monarch, as the *Turke* doe after death in dalliances with *Virgins*, and great-eyed women

" *Esa. II. 1*

*Christ came not of Salomon, but of Nathan.*

\* *Esay 8. 14.*

\* *1. Pet. 2. 8.*

ŷ *2. Cor. 3. 14.*

\* *Tal. in Treat Sanhedrim. ca. Helec.*

*Alcaron.*

*women*

women in Paradise; and that this their daily expected *Messiah* should come of *Salomon*, they hold it for a principall article of their faith, and accurse them that affirme the contrary: for thus standeth the twelfth Article of their Creede.

*A man must beleue that Christ the King shall haue\* excellency, and dignity, and glory, aboue all the Kings that euer haue beene, as of him is prophesied of all the Prophets from Moses; and whose doubteth of him, or holdeth his honour small, denieth the law: for so it testifieth of him, in the meaning of Balaams prophecy, and in the meaning of this section; You stand all here this day before the Lord your God; Deut. 29. 10. and ch. 30. And this is a rule of foundation, that Israel shall haue no King but of the house of David, and of the seede of Salomon; and who so maketh a schisme touching that family, denieth God, euen the blessed God, and the words of his Prophets.*

And vpon this opinion of rule and gouernment, Christians also haue been ouermuch affectionated, when they bring

\* Rab. A-  
ser upon  
Sanedrim  
Art. 12.  
cited by  
M. Broug.

*In a Table  
by some  
prefixed  
before the  
new Testa-  
ment.*

*A dange-  
rous anno-  
tation.*

<sup>a</sup> Prou. 4.  
30.

<sup>a</sup> 1. Kin. I.  
29.

bring *Christ* naturally from those Kings that governed of *Salomons* line, and make *Rhesa* the younger sonne of *Zerubbabel*, and his successors to governe (when all government was taken from those *Holy High Saints*) the space of two hundred ninety fixe yceres: and this (no doubt) wrought deeply in *Lyra* to speake as he did of *Dauids* sonnes.

For he being by nation a Jew, though by birth English and baptized, stood much vpon the outward letter for the glory of his nation. And *Nathan*, obscure in comparison of *Salomon*, he makes more obscure to come from *Vriah*, as his note hath thus gone vpon the 1. *Chronic.* 3. 5. *Only Salomon was Dauids naturall Sonne, the other three were the sonnes of Vriah, whom Dauid made his by adoption.* His reason is taken from the fourth of the Prouerbs, where *Salomon* saith; <sup>2</sup> *I was my Fathers son, tender and only beloued in the sight of my Mother.* Which thing I take was rather spoken of *Salomons* election to the kingdome, whom *God* had chosen, and *Dauid* to *Bathsheba* had <sup>a</sup> sworne, that

*Salomon*

*Salomon her Sonne should succeed him in the Throne.*

*Lyra* thus infected with malicious Jewes studies, and partly following Christians that brought *Christ* from *Salomon*, held the Jewish Article touching the Crowne: but otherwise in most of his paines spent in commenting vpon all the bookes of both Testaments, he was an excellent Organe, sounding aloud the verity of Christian Religion, against the erring opinions of the *Rabbins*, in whose Schooles hee had so profited (by the testimony of *Tritemius*) as that he had the Hebrew language *ad vnguem*.

*Lyra commended.*

But that *Christ* should come from *Dauid* by *Nathan*, and his obscure successors, whereof neuer any bare rule, but onely *Zerubbabel*, and he no longer then the *Temple* was in building, he could not conceiue: neither that *Iechonias* should beget *Salathiel*, but for his successor, seeing he is called his<sup>b</sup> sonne indeed, he could not easily yeeld vnto, the *Rabbines* so expounding it, and their *Creed* so inforcing it; and being a

<sup>b</sup> 1. Chro.  
3. 17.

Lyra excu-  
sed.

Bale. Cen-  
tur. 5. fol.  
391.

Africanus  
and Euse-  
bius their  
opinions.

\* In a Ta-  
ble once  
printed  
with the  
great Bible.

*Frier Minor*, and liuing in none of the cleereſt daies of the Goſpell, the man is the more to bee borne with, whoſe paines were ſpent (as *Bale* hath it in his *Centuries*) when the vnfortunate, our *ſecond Edward* ware the Engliſh Crowne, *Anno 1327*.

And now the aſſertions of *Africanus*, cited by *Eusebius*, (which are, that *Ioſeph*, the husband of *Mary*, was naturally deſcended from *Salomon*, and by intricate mariages, made the legall ſonne of *Nathan*) remaineth to be answered. I call them intricate, for that *Iacob* and *Eli* are made brethren, and \* *twinn*es of one venter by *Eſtha*, wife vnto *Matthan* of *Salomon*, and vnto *Melchi* of *Nathan*: and thoſe halfe brethren likewiſe marrying one woman, *Iacob* by her is ſaid to raiſe vp ſeed vnto *Heli* deceaſed, (namely, *Ioſeph*) whereby *Ioſeph* was ſonne vnto both.

A ſtrange inuention truly, to bring *Ioſeph* from *Ieconiah* and *Salomon*; who with leſſe paines, & more truth, might haue beene found from *Zerubbabel*, *Neri*, and *Nathan*: and ſtranger it ſeemeth,



meth, that such search should be made, to shew how *Christ* by nature is: the sonne of *David*: and yet neuer to make known his natural *Parents* from *David*: neither can I perceiue what necessity constraineth *Ioseph* to be the proposed marke of that aime, seeing he is but the supposed father of *Christ*, vnto whom (excepting his title to the kingdome) his humanity no whit appertaineth.

Either to bring *Iosephs* naturall descent from *Salomon*, and his legall from *Nathan*, seeing he enioyed no possessions appertaining to *Salomons* Crowne; nor *Mary* his wife an inheritrix of any patrimony in *Iudea*. For which end only, that law of marrying the brothers wife was ordained, and at this aimed, that no family should be extinguished in *Israel*.

It was the case of the <sup>d</sup> Daughters of *Zelophehad*; and the debar of marriage, (and, not the death of the daughter of *Iphtah*) was the cause of the eeyerely lamentations of the <sup>f</sup> virgins of *Israel*, that a family was to faile by her

*Ioseph* can be no proposed marke for *Christs* humanity, seeing hee tooke not flesh of him

<sup>e</sup> Deut. 25. 5, 6.

<sup>d</sup> Num. 27.

*Iphtahs* daughter not burned in sacrifice, but made a *Votareffe*.

<sup>e</sup> Iudg. 11.

<sup>f</sup> *Dauid* Kimchi in *Thanah*.

No law for  
brethren  
only by the  
mother, to  
inherit.

Baba  
Batra.

f. Chron.  
2. 22.

\* Euseb.  
Eccles.  
hist. lib. 1.  
cap. 8.  
Herod  
burned the  
Jewes re-  
cords.

in the Tribe of *Manasses*.

But for brethren by the Mothers side onely, no such law was either ordained, or practised. For the sonne by the *man*, and not by the *woman*, euer succeeded in the inheritance, and in the name of the family (excepting such as inherited by the line of the mother, as *Isa*ir did *twenty two cities in Gilead*), and therefore *Jacobs* sonne by that law could not be the sonne of *Heli*.

Howsoever then *Eusebius* fauoureth that reconciliation, and wisheth others to preferre the same for the agreement of our *Emangelists*, yet seeing it standeth vpon no firmer ground than that himselfe hath built vpon, we may without preiudice mistrust the foundation.

For (saith he) \* *Herod the sonne of Antipater, pricked in mind for the baseness of his birth, burned the ancient Records of the Jewes Genealogies, supposing thereby to deriue himself of noble parentage. But certaine men of the affinitie and kindred of our Saviour, travelling from Nazarites and Cochoba (castles of the Jewes) into other Regions, expounded the*

*the foresaid Genealogies out of bookes of Chronicles, as far as they extended.*

But who those *travellers* and *expounders* were, or what authentike warrant those *bookes* bare, he nameth not, and therefore such testimonies suffice not. Where, to manifest *Iosephs sonneship* vnto *Heli*, let vs insert the sayings of *Rabbi Haccanas*, the son of *Nebumiah*, a Doctor of great esteeme among the *Iewes*.

\* *There was a Maide* (saith he) *in Bethelem of Iuda, whose name was Mary, the daughter of Heli, of the kinred of Zerubbabel, the sonne of Salathiel, of the tribe of Iuda, who was betrothed to Ioseph of the same kinred & tribe.* Where, by him wee see, that the *Virgin Mary* was the daughter of *Heli*, and wife vnto *Ioseph*: and so *Ioseph* is sonne vnto *Heli* her father; which was not by a second marriage, or by seed raised to the deceased, but by the law of matrimony, as *Moses* of *Leui*, was the sonne of *Iethro* the *Madianite*, and *David* of *Iudah*, was sonne to *Saul* of *Beniamin*.

And the same law that made *Ioseph*

\* The testimony of the Rab- bins touch- ing *Maries* parentsage. How *Ioseph* the sonne of *Iacob*, is made the sonne of *Heli*.

Exod. 3. 1.

1. Sam. 24. 17.

*How Iesus  
is made the  
sonne of  
Ioseph.*

\* Suidas  
upon the  
word Ie-  
sus.

to be the sonne of *Heli*, made *Iesus* likewise to be the sonne of *Ioseph*; and that he was so reputed and taken, let the testimony of the latter Iewes witnesse, whereof *Suidas* reporteth in a conference happening betwixt *Theodosius* an eminent Iew, and one *Philip* a Christian Merchant, in the dayes of *Iustinian* the Emperour, whose words to that effect are thus:

\* *In the Temple of Ierusalem* (quoth the Iew) *there were two and twenty ordinarie Priests: and as soone as any of them died, the residue chose another in his place. Now it hapned that IESVS, for his singular godlinesse and doctrine, was chosen by them: and to the intent they might know the name of his father and mother, and in register it according to the custome, they sent for them; and Mary came thither alone, because her husband Ioseph was then dead. And she being asked the name of the father of Iesus, answered upon her oath, that she had conceived him by the holy Ghost, and reported to them the words of the Angell. Moreover, shee told them the names of the*  
the

*the women that came to her labour unlooked for; & upon due inquisition thereof, whē all things were found to fall out true, they registred his name in the Register of the Priests in these words, IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARIE. Which Register was saved at the sacking of Ierusalem, and was afterwards kept in the Citie Tiberias, and I being one of the chiefe among the Iewes (said Theodosius) haue there seene it: so that it is not ignorance that holdeth me in the Iewish Religion, but the honour I haue among my Countrymen.*

By which, and others their owne testimonies, is euident how *Ioseph* was the sonne of *Heli*, by the marriage of his daughter; and how *Iesus* was the sonne of *Ioseph* by the marriage of his mother: both which were according to the Law, and not by any naturall descent, as hath been said.

## CHAP. VIII.

*That Christ Iesus tooke no part of his humanitie from Leui, neither by his fathers, nor by his mothers.*

Christ  
tooke no  
flesh from  
Leui.



**H**at *Christ* tooke any of his blood or humane nature, either by father or mother from *Leui*, is more then the Scriptures doe warrant, God so distinctly separating the *Genealogies* of *Iudah* and *Leui*, for the *Crowne* and the *Miter*, that not any could claime both, by any due descent. Yet \* some without prooffe haue imagined, that *Anna* the mother of the Virgin *Mari*c, was the daughter of a *Leuite*, wherby **CHRIST** **I**ESVS (as they affirme) was both King and Priest, in a lineall descent from either Tribe.

\* Ranul.  
Cestrensis  
in Poli-  
chron. lib.  
3. cap. 44.

Suidas  
fauty in  
his opinion.

i Luk. 4. 16

In which opinion, *Suidas* is so confident, that he saith: *Christ in the right of Leui, was chosen a Priest into the service of the Temple*, and that he, *by that authoritie in the Synagoge at Nazareth*,

*resh*, expounded the Prophecy of *Isai-ah*, and at <sup>k</sup> *Ierusalem* taught daily in the Temple. Therein following those, that thinke *Marie* by the mothers side to bee of *Leui*, because *Elizabeth* the wife of *Zacharie*, was of the daughters of *Aaron*, and by the Angels testimony, <sup>l</sup> Cousin vnto *Mary*. But that *Marie* therefore should be of *Leui*, it pro- ueth not.

For albeit that daughters which were inheritrices, were to bestow themselues vpon men of the same Tribes, lest their <sup>m</sup> possessions should be transferred, or in the yeere of *Iubile* re- uerted vnto the inheritance of others; yet in others, and especially those of the *Kings* and *Priests* line, wee find the practice contrary, and that vertuous women, without breach of this law, did marry into other Tribes.

For so did <sup>n</sup> *Elisheba* of *Iudab*, match with *Aaron* of *Leui*; and *Miriam* of *Leui*, with *Hur* of *Iudab*; <sup>o</sup> *Hezron* of *Iudab*, matched in the Tribe of *Ma- nasses*; and <sup>p</sup> *David* tooke *Michal* the daughter of *Saul* to wife. The mother  
of

<sup>k</sup> Luk. 19.  
47.

<sup>l</sup> Luk. 5.  
34, 36.

why the  
law of mar-  
rying into  
their owne  
Tribes was  
ordained.  
<sup>m</sup> Numb.  
36.8.

<sup>n</sup> Exod. 6.  
23.

<sup>o</sup> 1. Chron.  
2. 21.  
<sup>p</sup> 1. Sam.  
18. 27.

92. Chron.

2. 14.

1. King.

7. 14.

12. Chron.

22. 11.

1. Iudg. 21.

1.

Elizabeth  
was from  
Iuda, and  
not Mary  
from Leui.

of *Hiram*, a daughter of 9 *Dan*, married her second husband out of the Tribe of 1 *Naphtali*; and *Iehoiada* the High Priest, of *Leui*, married 1 *Iehoshabeah*, the daughter of King *Iehoram* of *Iudah*: which thing had it been vnlawfull, these godly persons would neuer haue done it. And the oath had been needlesse which the *Israelites* made in *Mizpah*, that 1 none of them should giue their daughters to marry with the *Beniamites*, if the Law of God had debarred Tribes from mixtures before.

Vpon this warrant therefore *Elizabeth* must be held a branch from *Iudah*, and not the blessed Virgin *Marie* to be a bud from *Leui*: whose Parents were all of them knowne to be from *Zerubabel*, *Dauid*, and *Iudah*, by the *Rabbins* owne testimonies.

And albeit that Tribes matched into Tribes, and *Iudahs* many times into that of *Leui*, yet so distinctly hath the holy *Ghost* separated *Iudah* from *Leui*, in the Catalogue of *Christ*, that of those Mothers, whereof hee came and tooke flesh, none of them are recorded



recorded to come from *Leui*, nor indeed from any other Tribe knowne of, then from *Indahs*; excepting *Thamar*, *Rahab*, and *Ruth*, who were of *Canaan* and *Moab*.

And they by diuine prouidence into *Indahs* Tribe were conioyned, that so by them the *Gentiles* might haue interest with the *Iewes* in the Humanitie of *Christ*, who is the spirituall Temple; as they had been interested in the materiall Temple; whose foundation was laid in the threshing-floore of *Ornan* the *Iebusite* a *Canaanite*.

The Scepter and Censer thus beeing feuerally separated; that *Christ* of *Indah* might be certainly knowne; his immediate Parents are accordingly recorded from *Indah*, *Danid*, and *Zerubabel*, in expresse words by the Euangelist, and *Marie* so acknowledged by the testimonie of the *Iewes Rabbins* themselves: and lastly, the Apostle so confirmes it, when he saith, that hee of whom these things are spoken, *appertained to another Tribe, whereof no man serued at the Altar*.

*The Gentiles had interest in the humanitie of Christ.*

2. Chron. 3.1.

Heb. 7.13.

Neither

Matth.  
11.19.

Rambam  
a converted  
Iew unto  
Christia-  
nitie.

\* The Cu-  
stomes of  
the Iewes  
recorded in  
their Ca-  
nons.

Neither did the *Pharises*, who dai-ly waited occasions against *Christ*, euer cauill at his *Kinred* or *Tribe*, otherwise then calling him, *The sonne of a Carpenter, a Samaritan, a Seducer, and* a friend to *Publicans and sinners*.

But to satisfie *Suidas*, and such as thinke that by his Grand-mothers line he might supply the office of a *Leuite* in the *Temple*, let vs heare what *Rambam* writeth concerning their *Customes*, who recordeth the *Canons* that the *Iews* obserued in their *Synagogues* thus :

1. *Onely a \* Leuite must offer the Sacrifice.* 2. *But any of Israel might expound the Law.* 3. *The expounder must be an eminent man, and of great estimation.* 4. *He that expounded, might not leane vpon any pillar, deske, or boord.* 5. *Neither must any reade, untill the Master of the Synagogue had commanded him.* 6. *He that was to reade, was to open the booke, to reade the text, and to roule up the booke againe.*

These obseruances done, the people with silence attended the exposition.

Vpon

Vpon which customes doubtlesse, Saint *Iames* spake, when he said, \* that *Moses* of old time had in euery citie them that preached him, being read in the Synagogue euery Sabbath day. And according to that custome Saint *Luke* recordeth the actions of our *Sauour* in these words:

¶ And he came to *Nazareth*, where hee had been brought vp, and as his custome was, hee went into the Synagogue on the Sabbath day, and stood up to reade. And there was delivered unto him the booke of the Prophet *Isaias*: and when he had opened the booke, hee found the place where it was written; The Spirit of the Lord is vpon me, because he hath anointed me to preach the Gospell to the poore, he hath sent me to heale the broken-hearted, to preach deliuerance to the captiues, and recovering of sight to the blind, to set at libertie them that are bruised: To preach the acceptable yeere of the Lord. And hee closed the booke, and he gaue it againe to the Minister, and sate downe: and the eyes of all them that were in the Synagogue, were fast-

ned

\* Acts 15.

21.

¶ Luk. 4. 16

17,

18,

19,

20,

- 21, ned on him. And hee began to say vnto them; This day is this Scripture fulfilled in your eares. And all bare him witnesse, and wondred at the gracions words which proceeded out of his mouth, and said, Is not this Iosephs sonne?
- 22.

Christ according to the Canons, read in the Synagogue, as any Israelite might reade.

2 Acts 13.  
15.

Note here how many things of the Hebrewes traditions our Lord then obserued: he stood vp to reade; the book was deliuered to him; he opened the booke, and found the place; he closed the booke, and gaue it againe to the Minister, and sate down as one of their Doctors; and the eyes of all that were in the Synagogue were fastned on him. Thus we see by many circumstances, that our Lord read, as any of Israel might reade, as well as *Leui*. So *Paul* and *Barnabas*, the one doubtlesse of *Beniamin*, though the other were of *Leui*, both at *Antioch*, and neither of them knowne for *Apostolike* calling, were desired by the 2 Rulers of the Synagogue, to speake words of exhortation after the reading of the Law: which not the *Leuite*, but the *Beniamite* did.

If *Snidas* then had obserued this text,

text, or had known this practice in the *Iewes Synagogue*, he would neuer haue thought, that a *man* by the line of his *mother*, might be accounted a *Leuite*, or by that right, vse the *function* of a *Priest*. And whether *Hismeria* the mother of *Elisabet*, that bare the *Baptist*, and *Anna* the mother of the blessed *Virgin*, that bare *Christ*, were *Sisters*, and both of them the *daughters* of *Isachar* a *Leuite*, (as \* some affirme) is more the can be maintained by the text.

And *Christ*, that was to fulfill all righteousness, so came, and carried himselfe in his office and actions, as in that searching age <sup>a</sup> *the Prince of the world could find nothing amisse in him*; and the seuer punishments shewed vpon them, that assailed to beare both the *Scepter* and *Censer* in one hand, might haue staied their pens, that make this Prince of *Iudah* to be a *sacrificer* from *Leui*.

For see wee not the death of <sup>b</sup> *Vzziah*, onely for touching the *Arke*; and the leprosie of <sup>c</sup> *Vzziah* for attempting to burne *incense*; both of them of *Iudah*, and not consecrated to minister before

\* Ranulphus Cestrensis in Polychro. l.3. c.44.

<sup>a</sup> Ioh. 14. 30.

<sup>b</sup> 2. Sa. 6.6.

<sup>c</sup> 2. Chro. 16.19.

before the Lord, as they of *Aaron* were?

<sup>d</sup> Ioseph.  
Antiquit.  
lib. 13. &  
14. & 15.

\* Ioseph.  
bel. Iud.  
lib. 1. ca. 15

\* Ioseph.  
Antiquit.  
lib. 18.  
cap. 2.  
<sup>d</sup> A&. 23, 8

And contrariwise, when the <sup>d</sup> *Leuites Machabees* lastly vsurped the *Scepter of Iudab*, and set his Crowne vpon their owne *mitred heads*; they not only made way by emulations and slaughters each of others, vnto an <sup>d</sup> *Idumean Herod*, to obtaine the Kingdome; but also became *Sadduces* themselves in Religion, which <sup>\*</sup> *Sett* denied the *Resurrection* of the body, and held, *that the soules of men perished with their bodies*, and that there was *neither* <sup>d</sup> *Angell nor Spirit*.

<sup>e</sup> 1. Iohn.

<sup>f</sup> Heb. 7.

<sup>g</sup> Heb. 7.  
14.

But that *Christ* was a *Priest*, we denie not; yea, our *great high Priest*, which <sup>e</sup> *made a reconciliation for the sinnes of the whole world*, wee acknowledge him; yet after another order then *Aarons* was, and of another Tribe, then that of *Leui*, euen of the Tribe of *Iudab*, and Order of <sup>f</sup> *Melchisedeck*: for it is euident, saith the *Apoſtle* to the *Hebrewes*, *that our Lord sprang out of Iudah, concerning which Tribe* <sup>g</sup> *Moses spake nothing touching the Priesthood*:

In

In which his office hee continueth a *Priest for euer*, and in whom likewise the gouernement of his *peace* was prefigured: so as in his Person alone is accomplished the attributes that *Isaiab* and *Dauid* gaue him, the one prophcying of his *Priesthood*, and the other of his *Kingdome*, thus:

Touching his Priesthood, saith *Isaiab*; *h The Spirit of the Lord is vpon me, because hee hath anointed mee to preach good tidings to the meeke, hee hath sent mee to bind vp the broken-hearted, to proclaime libertie to the captiues, and the opening of the prison to them that are bound.*

*h* Esay 61.  
1.  
Iesus his  
Priesthood.

And of his Kingdome, saith *Dauid*; *i Thy Throne, O God, is for euer and euer: the Scepter of thy Kingdome is a right Scepter; thou lovest righteonsnes, and hatest wickednesse: Therefore God, thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes: Lord, seale them both by thy Spirit in our hearts, that with thee wee may reigne* *k Kings and Priests*, as Christ, the true *Witnesse*, hath promised.

*i* Psal. 45.6  
Iesus his  
Kingdome.

*k* Apoc. 1.6

## CHAP.9.

*That Salomons House was rent long before the comming of Christ, and that Christs descent was not from any of the Kings of Iudah, excepting onely Dauid.*

**W**hen *Dauid* was fully established vpon his *Throne*, had brought vp the *Arke* to the prepared *Tabernacle*, and intended to haue built that more faire and conuenient, this message was brought him by the Prophet *Nathan* from the Lord :

<sup>c</sup> 1. Chro.  
22.8.  
*Dauid forbidden to build Gods Temple.*

<sup>d</sup> 2. Sam.  
7.14.

<sup>c</sup> *Thou shalt not build a house for me to dwell in; for thou hast shed much blood, and hast made great warres. But when thy dayes shall be fulfilled, and thou shalt sleepe with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels: he shall build an house for my Name; and I will establish the throne of his Kingdome for euer.* <sup>d</sup> *I will be his Father, and he shall be my sonne;*  
if



if he sinne, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I tooke it from Saul, whom I put away before thee.

And albeit this House and Kingdome in their spirituall meaning, were built, and established in, and by Christ; yet litterally they were performed in Salomon, whose workes were so glorious, and peace so famous, as they were figures of the true substances following.

But that Salomon sinned, is manifested by his story: for his <sup>e</sup> wines turned away his heart after other gods; when he suffered the worshipping of <sup>f</sup> Ashteroth the Goddesse of the Zidonians, & <sup>g</sup> Milcom, the abomination of the Amorites, <sup>h</sup> Chemosh, the Idol of Moab, and <sup>i</sup> Moloch the Diuell of the children of Ammon. For which cause God did chastise him, by the rebellions of <sup>j</sup> Hadad the Edomite, of <sup>k</sup> Rezon King of Damascus, and of his seruant <sup>l</sup> Ieroboam, that rent his Kingdome after him, and carried away ten Tribes.

P 2

These

Christ the  
spirituall  
Temple.

He had  
700. wives,  
and 300.  
concubines:  
<sup>e</sup> 1. King.  
<sup>f</sup> 1. 3.  
<sup>g</sup> 2. King.  
<sup>h</sup> 25. 1. 3.  
<sup>i</sup> 1. King.  
<sup>j</sup> 1. 5.  
<sup>k</sup> 1. King.  
<sup>l</sup> 1. 7.  
<sup>m</sup> 1. King.  
<sup>n</sup> 1. 14.  
<sup>o</sup> 1. King.  
<sup>p</sup> 1. 23.  
<sup>q</sup> 1. King.  
<sup>r</sup> 12. 16.

1. 2. Sam.  
7. 15.  
Salomon  
sinned, not-  
withstand-  
ing his  
great sins.

Salomons  
posteritie  
extremely  
wicked.

These in part were the Rods in *Gods* hand, that corrected his offences, but his <sup>1</sup> *mercy he tooke not from him*, as hee had promised; whose saluation, notwithstanding these his great finnes, is confirmed by these many, and more testimonies of Scriptures: *He loved the Lord*, 1. King. 3. 3. and is likewise called, *The Lords beloved*, Nehem. 13. 26. *His Iedidiah*, 2. Sam. 12. 25. *He pleased the Lord*, 1. King. 3. 3, 10. *was a true Prophet*, 1. Kin. 8. 48. *a figure of Christ*, Luke 11. 31. and a repentant King, as his Book *Ecclesiastes* sufficiently sheweth.

His *sonnes* after him for the most part were extremely wicked; for of nineteene Kings of *Judahs Throne*, from his loynes descended, twelue are noted to bee extremely impious, who often prouoked, and lastly procured the vtter subuersion of that glorious Kingdome, which whilest it stood, was the glory of the earth, and a figure of the *Celestiall* that is to come. The want of issue then which failed in *Ieconiah*, was the *Rod*, wherewith *God* scourged *Salomon*,

*Iomon*, his posteritie and Kingdome: and how that fell out, let vs see the seuerall rents that therein were made.

The first rent of *Salomons Kingdome*, may bee said to begin in his owne lifetime, when *Ahyah* the *Shilonite* rent the new garment that <sup>m</sup>*Ieroboam* wore, into twelve pieces, retaining onely two, and deliuered him *ten*: by which was signified, the tenne Tribes that God would take from *Salomons Throne* and *Sonne*, and giue them vnto this *Ephraimite*, the Sonne of *Nebat*:

<sup>m</sup> 1. King.  
11.30.

*Salomons Kingdome rent by his seruant.*

Who no sooner was made King, but that he set vp two golden Calues, the one at *Dan*, and the other at *Bethel*, for his people to worship; left in returning to *Ierusalem*, <sup>n</sup> *their hearts should returne to the Lord*, and their subiecti-  
on vnto *Rehoboam*.

<sup>n</sup> 1. King.  
12.27.

With this his sinne all the Kings of *Israel* were polluted, onely *Shallum*, and *Hoshea* excepted; for with that sin they are not charged, though otherwise they were as wicked as the rest. And this was the cause that moued the Prophet *Hosheah* to say as hee did;

*All the Kings of Israel in-  
fected with  
Ieroboams sins.  
August. in  
ciui. Deil.  
17. cap. 23.*

° Hof. 8. 3.

° Thy Calfe, O Samaria, hath cast thee off.

*The second  
rent of Sa-  
lomons  
Kingdome.*

Another rent was threatned to *Salomons* issue and Kingdome, when his house ioyned with *Omries* in *Ioram*, the sonne of *Iehoshaphat*, King of *Iudah*; and in *P Athalia*, the daughter of *Ahab*, King of *Israel*.

P 2. Chro.  
21. 5.

For *Ahabs* whole house (that is, both male and female) must utterly perish, according to the threats of the Lord by *Elijah* the Prophet: Behold (saith he) *I will bring euill vpon thee; and will take away thy posterity, and will cut off from Ahab, him that pisseth against the wall, as well him that is shut up, as him that is left in Israel. And I will make thy house like the house of Ieroboam the sonne of Nebat, and like the house of Baasha, the sonne of Ahijah, for the prouocations wherewith thou hast prouoked, and made Israel to sinne. The dogs shall eate him of Ahabs stocke that dieth in the Citie, and he that dieth in the fields, shall the Fowles of the aire eate. And that the whole house of Ieroboam was destroyed from the face of the earth,*

9 1. King.  
9. 8.

1 1. King.  
21. 21.

5 1. King.  
15. 29.

we

we see by the Text; and *Baasha* his house made like vnto his, the Scripture recordeth; both of them beeing swept away and gone, *as dung from the dunghill*, without further mention, either of acts, or of following posterities; and so must the whole remnant of *Ahabs* house be, hauing the like threats of destruction from the same Spirit, that did not repent: which presently began in *Ahab*, and *Iezabel* themselves.

Hee wounded to death <sup>t</sup>at *Ramath Gilead*, by the King of *Syria*: and she throwne out of her window by her *Eunuchs*,<sup>u</sup> was dashed to death in *Iezreel*. *Ahaziah* their first sonne, was <sup>x</sup>bruised to death by a fall thorow his lettice window in *Samaria*: and *Ioram* their second, with all his brethren y the sonnes of *Ahab*, and his kinsmen, were all slaine in *Iezreel* by *Iehu*, *untill he left none remaining* (saith the Text) *of the whole house of Ahab*.

And as *Gods* wrath followed *Ahab* in his sonnes vnto destruction, so did it in his daughter *Athalia* the Vsurper, and mother of most of the *Kings of Iu-*

1.King.13.

34.

1.King.

16.3.

1.King.

14.10.

1.King.

21.21.

<sup>t</sup>2.King.

22.34.

<sup>u</sup>2.King.

9.33.

<sup>x</sup>2.King.

1.2.

<sup>y</sup>2.King.

10.11.

*dah*, and most of them following her finnes, were also swept away till they were all gone.

For the three first Kings that succeeded of her descent, were al of the slaine y in battell, and in conspiracy: And *Vz-ziah* the fourth, put from the peoples presence, died a Leper. Bad *Abaz* distressed by *Rezin* of *Syria*, and *Pekab* of *Israel*, made himsele seruant to *Tig-lah Pileser*, King of *Assur*, who carried his treasures away vnto *Damascus*. And good *Hezekiah* was told, <sup>b</sup> that his substance and seed (for shewing his treasures) should be carried captiue vnto *Babel*.

The blood shed <sup>c</sup> by *Manasseh*, called (as *Abels*) for *Babylons* punishments; and *Amon* <sup>d</sup> for seruing strange gods, was slaine by his seruants. The godly *Iosiah* was told of captiuitie, curse, and destruction of people and place, which yet was deferred all his owne life, because his <sup>e</sup> heart melted at the words of the then found Booke of the Law: but his sonnes succeeding, soone pulled those plagues (by his life kept

y 2.Chro.

23.9.

2.Chron.

24.35.

2.Chron.

25.27.

2.King.

16.

b Esay

39.6.

c Ier.15.4.

d 2.Chro.

33.23.

e 2.King.

22.26.

kept back) vpon themselves and *Iudahs* estate.

For *Iehoahaz*, the first inthroned, was captiuated <sup>f</sup> by *Necho*, carried to *Egypt*, and there died; and *Ichoiakim* his successor made subiect to *S* *Nebuchadnezzar*, was for his rebellion slaine, and his carkasse left vnburied to the heate of the day, and the frost of the night. *Zedekiah* was made blind, chained, and carried to *Babel*, where he died, the Citie *Ierusalem* sacked, the Temple burned, the Priests slaine, the People, Pillars, and holy Vessels transported to *Babylon*, and all of them polluted and subiect to the *Chaldeans*, that bitter, furious, and terrible Nation, as by the Prophets they are termed.

For <sup>h</sup> *Ioel* saith, *Their teeth were like the teeth of Lions, and that they had the iawes of a great Lion*: And *Jeremy* calls them, *a mighty and very strong Nation, whose quiner was an open sepulcher*. *Ezekiel* saw the tops <sup>k</sup> of the Cedars of *Libanon* broken off, and carried into the Land of Merchants by the Eagle of *Babel*:

<sup>f</sup> 2. King.

23. 34.

<sup>g</sup> 2. King.

24. 1.

*Iudahs Kings* punished.

<sup>h</sup> *Ioel*. 1. 5.

<sup>i</sup> *Ier*. 5. 16.

<sup>k</sup> *Ezck*. 17.

3.

<sup>1</sup> Dan. 7. 4.

The greatest rent of  
Salomons  
Kingdome.

*bel: and Daniel saw Babels King like a Lion with Eagles wings, being himselfe carried thither captiue in the first captiuitie, with periured Iehoiakim.*

But the last and greatest rent of *Salomons* kingdome was, when the earth was commanded to take knowledge, that his successor *Ieconiah* should die childlesse, and that none of his seede should sit vpon *Salomons* Throne any more, as by *Jeremy* was proclaimed, and to *Ieconiah* told:

Ier. 22. 25.

*I will giue thee (saith he) into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchadnezzar, King of Babel, and into the hand of the Chaldeans; And I will cause them to carry thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye die: But to the land whereunto they desire to returne, thither they shall not returne. Is not this man Coniah as a despised and broken Idoll, or as a vessell wherein is no pleasure? wherefore they are cast out into a Land which they know not.*



\* O Earth, Earth, Earth, heare the Word of the Lord; thus saith the Lord, Write this man childlesse, a man that shall not prosper in his dayes: for no man of his seed shall prosper, to sit vpon the Throne of Dauid, or to beare rule any more in Iudah.

Of whose Successor, Crowne, and Kingdome, the Prophet Ezechiel further speaketh, when Nebuchadnezzar (after hee had captiuated Ieconiah in Babylon) had set his Vncle Zedekiah vpon Iudahs Throne :

<sup>m</sup> Thou Prince of Irael (saith hee) polluted and wicked, whose day is come when iniquitie shall haue an end; Thus saith the Lord God, I will take away the Diademe, and take off the Crowne: this shall bee no more the same: I will exalt the humble, and will abase him that is hie. I will Ouerturne, Ouerturne, Ouerturne it, and it shall be no more, untill He come whose right it is, and I will giue it him.

And for the reuersing of that Crowne into another family, the words of the Prophet Ieremy, and Haggai do witnesse.

\* Tbrace is the carth named, to warne attention, that Ieconiah should die childlesse.

<sup>m</sup> Ezech. 21. 25. Tbrace is proclaimed the ouerturning of Salomons Crowne, and reuersing it to another family.

<sup>n</sup> Ier. 22.

24.

Coniah  
cast off.

<sup>o</sup> Hagg. 2.

23.

Zerubba-  
bel chosen.

Nothing  
plainer then  
the speeches  
of the en-  
ding of Sa-  
lomons  
posteritie.

witnesse. The one speaking thus; <sup>n</sup> *As I live, saith the Lord, though Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence: is not this man Coniah, as a despised and broken Idoll?* And the other thus, <sup>o</sup> *In that day, saith the Lord of Hosts, I will take thee, O Zerubbabel my servant, the son of Salathiel, saith the Lord, and I will make thee as a Signet: for I haue chosen thee, saith the Lord of Hosts.*

If seuen thunders of wrath should sound the period of any posteritie, how could they be lowder or plainer, then these vniuersall speeches pronounc'd against *Ieconiah*; *O Earth, Earth, Earth, heare the Word of the Lord, write this man childles:* Or the change of state in any Kingdome, then this of *Zedekiahs Crowne*; *I will Ouerturne, Ouerturne, Ouerturne it, it shall bee no more the same?*

Or what could bee more distinctly said, who should be cast off, then this of *Ieconiah* by name, a *vessell without pleasure?* and who chosen Gods *Signet,*

net, then *Zerubbabel*, that built the *Lords Temple*, and brought forth the *P head-stone* thereof with *shouts, crying, Grace, grace?* Let vs then that haue eares to heare, heare what the Spirit hath spokē of *Iudahs temporal Crowne*; and speaketh of him vnto whom it spiritually belongeth.

*P Zach. 4.7*

*Behold, the dayes come, saith the Lord, I will raise vnto Dauid a righteous Branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the Earth. In his dayes Iudah shall be saued, and Israel shall dwell safely: and this is the name whereby he shall be called; THE LORD OVR RIGHTEOUSNESSE.*

*Jer. 23.5. which is Christ the seed of Dauid.*

Which speech of *Jeremy* is far milder, then that which was thundred out before, and not much vnlike vnto the still voyce that spake to *Elyab*, after the tempest of *winde, earth-quake, and fire*, had rent the rockes and mountaines in pieces.

*1. King. 19. 11.*

This *righteous Branch* then, must not be brought from *Salomons Stem* of wicked Kings, nor from the halfe blood of

*Iudahs Kings from Salomon, had no pro-*

wife that  
Christ  
should  
come of  
them, much  
lesse Israels  
wicked  
Kings, as  
Achab  
and his  
wife Ieza-  
bel, that  
spirituall  
fornica-  
trix.

The Rab-  
bins seeke  
starting  
holes to a-  
void the  
text.

Leuit.  
20. 10.

of *Achab*, by his daughter *Athaliah* that died in their finnes, seeing that both roote and branch were cut off in *Ieconiah*, and all threats of destruction, as well to the house of *Israel* as *Iudah*, accomplished, when the want of issue in him was declared to the World.

But against this Proclamation of *Jeremy*, the *Jewes* haue their answer, namely, that these words are not meant for a *childlesse posteritie*, but for a *Seed* that should not inherit the fathers possession: for thus *Dauid Kimchi* comments vpon this Text; *Write him childlesse*. If *Ieconiah* had sonnes (saith he) they died in his life-time; if hee had none, then should hee haue none to gouerne: for not *Salathiel* his sonne, but *Zerubbabel* his Nephew, ruled in *Iudah* after him.

And the threats in the Law of a *childlesse posteritie*, they expound in the same sence: for where it is said; *Hee that lieth with his Aunt, or with his brothers wife, to vncouer their nakednesse, shall die childlesse*. That is meant (say they)

they) that a seede so begot, shall not inherit the patrimony: whereas in truth it inforceth a farre greater defect.

For \* childlesse in the Hebrew, from the roote <sup>Ganarar, קרר</sup> is <sup>Gananaris, קרירי</sup> which word is vsed foure times in the old Testament, and signifieth *one rooted up*, or *one who hath not in himselfe a roote for heires of his owne body*. A deeper signification by much, then the want onely of an heire for inheritance; as in the answer of Abraham to God is apparant; *What wilt thou giue me* (saith he) *seeing I goe* <sup>Gananaris, קרירי</sup> *childlesse? and the Steward of mine house is this Eliezer of Damascus: behold, to mee thou hast giuen no seede. and loe, one borne in mine house is mine heire.*

Here it is most manifest, that his speech was a complaint for *want of issue from his body*, and not for *want of an heire*, which we see he had ordained and prouided; and so must <sup>Gananaris, קרירי</sup> in *Jeremie* be taken against *Ieconiah*, that *childlesse man*.

And no otherwise can the malicious

\* In Gen. 15.2. and Leuit. 20. 20. and Leuit. 20. 21. and Ier. 22.30.

\* Gen. 15.2 Abrahams complaint was the want of issue of his body, and not for want of an heire to succeed him.

<sup>u</sup> Jer. 21.9.

\* Rabbi  
Iochanan  
cited by M.  
Brough-  
ton in ma-  
nuscript.

\* Ex cod.  
auth.

Dauid  
Kimchi  
his opinion.

ous Iewes force it, but by forcing a  
glosse vpon Gods decree, saying; that  
*Ieconiahs repentance altered Gods pur-  
pose and oath: for in their Gemera or  
Babylonian Talmud, thus they write;  
Captiuitie maketh reconciliation for  
three things spoken of by <sup>u</sup> Jeremy, \* the  
sword, hunger, and plague; which  
they that abode in the City should suffer:  
but hee that did yeeld to the Chaldeans,  
should haue his life for a prey. Nay, saith  
Rabbi Iochanan; Captiuitie maketh re-  
conciliation for all things; for though it  
be written: Write Ieconiah childlesse;  
yet was it afterwards written, The son  
of Ieconiah was Salathiel, and his sonne  
Zerubbabel a Signet vpon Gods finger.*

\* *Rambam* also in his Treatise of  
*Repentance*, bringeth in *Ieconiah* for  
an example, who (saith he) was a Sig-  
net pluckt off, and in *Zerubbabel* was a  
Signet placed againe. And *Kimchi* the  
Spanish Iew, is so farre from hauing  
him die childlesse, that hee will haue  
the word *Affir* in 1. *Chro.* 3. 17. to bee  
the proper name of a man, and that  
man *Ieconiahs* sonne.

But

But let vs see how 9 Ephraim here-  
in fighteth against *Manasses*, and  
*Manasses* against *Ephraim*: for this  
was a principall point held of the anci-  
ent *Rabbins*, that *repentance* could not  
*put back a decree made with an oath*.  
And the *Babylonian Thalmud* in *Sane-*  
*drim*, expoundeth *Affir* for an *adieci-*  
*sive* bound vp, or hard kept, *restraint*  
or *prisoner*, and not for the proper name  
of a man.

9 Esay 9.  
21.

*Rahbin*  
against  
*Rahbin*.

*Affir* not  
the proper  
name of a  
man.

Moreouer, their *Sedar olam zuta*  
affirmeth, that it was but the *Rabbins*  
report, that *Salathiel* was the naturall  
sonne of *Ieconiah*. And *Kimchi*, with  
*Salomoh Iarchi*, vpon the twelfth of  
*Zacharie*, confesse, that *Nathan* there  
named, was the sonne of *Dauid*, who  
should not haue been mentioned as a  
principall man to *Zerubbabel*, vnlesse  
he were of his family.

*Zach. 12.*  
12.

But as touching the putting backe  
of a decree made with an oath, we see,  
therein do these *Rabbins* faile. For did  
that of *Zedekiah*, and them that were  
carried away with him, make them the  
*bad figges that could not bee eaten*,

1 Ier. 24. 8.

Q

any

† Deut. 23  
6.

† Ezek. 14.  
20.

God altereth  
not his  
oath.

⁂ Ezek. 37.  
25.

any better? Could that of *Moses* (notwithstanding his earnest prayer) preuaile for his entrance into *Canaan*? or the *Israelites*, whereof no doubt many were repentants, to enter the *Rest*, when God had sworne the contrary? Nay, if *Noah*, *Daniel* and *Iob* should not be heard against Gods decree of *famine*, *pestilence* and *sword*, shall wee thinke that *Ieconiah* (whose repentance is not read of, and whose captiuitie remained thirty seuen yeeres in *Babylon*, euen all his life long) could alter Gods oath, as touching posteritie? And yet these miserable men seeke to continue a succession from this *childlesse man*.

For *Aben Ezra* in his preface to *Salomons Song*, calleth the *Messiah*, *Salomon*, because (saith he) *hee should be the sonne of Salomon, as from David he is called* *Danid*, the *Prince euerslasting*. But had that *Rabbin* considered, that no such promises were spoken concerning *Salomons sonnes*, nor that *Prince Danid* there named, was named before that *Salomons House* failed



led in *Ieconiah*: he might haue known how *Christ* had been *Salomons sonne*. His son hee was indeed, as a *King* and *Successor*, but not as a *man*; as his *heire* to his *crowne*, but not of his *loines*.

And I could haue wished, that *Christians* also had not been so forward in following the *Rabbins* herein, and in vrging the text of Saint *Matthew* in *Ieconiahs begetting of Salathiel*, somewhat too naturally; as *Lyra*, *Lucidus*, *Annius*, *Messius*, and many others haue done: who leane so waightily vpon the outward phrased of *begetting*, that the maine prop of *Divinity* is thereby ouerburdened.

For they by Saint *Matthew*, and the first booke of *Chronicles*, would make a *lineall* and *naturall succession* from *Ieconiah* to *Salathiel*, as the *Rabbins* haue done; and would continue *Salomons line* vnto *Ioseph*, the husband of the *virgin Marie*, without breach of *succession*. The words of either texts are these, in the *Chronicles* thus; *And the sonnes of Ieconiah, Assir, Salathiel his sonne*. 1. *Chron.* 3. 17. And in Saint

For Augustine Marlorat saith, that Assir, Salathiel, Melchiram, Phedaia, Sennefer, Iechinas, Hofamia, and Nadabiah, were the sonnes of Ieconiah in Mat. 1. 12. The word begetting, in S. Matthew, vrged somewhat too naturally.

*Matthew*, thus; *And after they were brought into Babylon, Ieconiah begat Salathiel, Matth. 1. 12.*

\* Ier. 37. 1

Zedekiah  
is *Uncle*,  
*Brother*,  
and *sonne*  
to Ieconiah.

† Zach. 12  
12.

But if speeches here spoken, must be taken in a procreating sense, then was *Zedekiah*, as well as *Salathiel*, sonne vnto *Ieconiah*: for in 1. *Chron. 3. 16.* thus it standeth; *And the sonnes of Ioakim, Ieconiah his sonne, Zedekiah his sonne.* Which *Zedekiah* in the verse immediately before, is said (as truth is) to be the \* *sonne of Iosiah*. But in the second of *Chronicles* he is called the brother of *Ieconiah*, Chap. 36. 10. And yet in the second booke of *Kings*, he is said to be the *brother of Ieconiah his father*, 2. *Kings 24. 17.* So that by these places, hee is both *uncle*, *brother*, and *son* to *Ieconiah*, and yet al of them true, either in *nature*, *inheritance*, or *succession*. And if these seeme not strange in him, nor that *line*, why should *Salathiel's sonneship* bee so naturally vrged in *Matthew*, whom Saint *Luke* cleareth to be the *Sonne of Neri*? and so doth *Zachariah*, in naming † *Nathan* for a chiefe family of *Danid*.

And

And that Saint *Matthew* meant no otherwise of *begetting*, then of *heires* to *Salomons Crowne*, appeareth by himselfe; who, in recording his successors, followeth neither a *naturall succession*, nor an *exalt descent*. For he maketh *Ioram* to beget *Ozias*, whereas the *Chronicles* tels vs, that *Ozias* was the immediat sonne of *Amaziah*, and was foure descents after *Ioram*, his great *Grandfather*, who died 69. yeeres before *Ozias* was borne.

So likewise he saith, that *Iosias* begat *Ieconias*; who notwithstanding was his *Grand-child*, and sonne vnto *Iehoiakim*, the second sonne of *Iosiah*.

Whereby we see no naturall succession urged by the *Euangelist*, but rather such as makes a *Successor*, a sonne to the childlesse, or an *heire* of what consanguinitie so euer, to bee a sonne to the issuelesse possessor. So *Moses* was meant the sonne of *Pharaohs daughter*. So *Isaiah* of *Judah* was the sonne of *Manasses*. And so *Iesus* (as we haue said) was the sonne of *Ioseph*, though *Ioseph* had neuer any child of himselfe begote. So

The purpose whereunto Saint *Matthew* drieth, must be considered.

Nonaturall succession urged by S. *Matthew*.

*Ioseph*.  
Antiq. lib.  
2. cap. 5.  
Deut. 3. 14.

that another intent moued Saint *Matthew* to continue a continuall successi-  
on from *Ieconiah* vnto *Salathiel*.

And that the Euangelist spake of the *heires* of the *Crowne*, and not of the *kindreds* in *blond*, it further appeareth, in that he ascendeth by the *legall line*, through *Ioseph*, *Abiud*, *Ieconiah*, and *Salomon*, no higher then vnto *Abraham*, who first of the Fathers had promise either of *King* or *Kingdome*: whereas Saint *Luke*, our other *Euangelist*, in the *naturall line*, by *Marie*, *Heli*, *Rhesa*, and *Nathan*, ascendeth vp vnto *Adam* the first man, to whom the promise was made of *Christ his humanitie*.

And how from *Adam* (to omit the other collaterals, that in another kind leade vnto *Christ*) let vs here insert, that so the whole generations of his Manhood may fully appeare: so carefully recorded in all former ages by the holy *Ghost* himselfe: and in the latter time continued by the same *Spirit* of truth in his Instrument Saint *Luke* our holy Euangelist, vnto his Mother the  
Virgin

S. Mat-  
thew as-  
cendeth no  
higher then  
Abraham,  
who first  
had promise  
of the king-  
dome. But  
S. Luke vp  
to Adam,  
vnto whom  
the promise  
of Christ  
was made.

Virgin *Marie* her selfe.

The first Table endeth at *Dauid*, as the Writer of *Ruth* doth. And the other from *Dauid* (by *Salomon*) to *Ieconiah*, are recorded by the bookes of the *Chronicles*, and where they end, are againe continued by the same spirit, vn- to *Ioseph* the Husband of *Marie* by the Euangelist Saint *Matthew*. Both which their descents frō *Dauid* downward, that the eie may witnesse, what the purpose of the holy Ghosts pen was in the hands of these *Scribes*, is here in this ensuing *Table* exprested to sight so plaine, as cannot be impugned, and for truth so strong, that a *man run- ning* may reade, and imbrace it with faith.

Hab.2.2.

DAVID  
JESUS  
CHRIST  
THE  
SON  
OF  
DAVID  
THE  
KING  
OF  
JUDAH  
THE  
KING  
OF  
ISRAEL  
THE  
KING  
OF  
THE  
HEAVENS  
THE  
KING  
OF  
GLORY  
THE  
KING  
OF  
LIFE  
THE  
KING  
OF  
TRUTH  
THE  
KING  
OF  
JUSTICE  
THE  
KING  
OF  
PEACE  
THE  
KING  
OF  
MERCY  
THE  
KING  
OF  
GRACE  
THE  
KING  
OF  
GOD

A

*A generall Table of the Ancestours of Christ.***A D A M.****Seth.****Enos.****Cainan.****Mahataleel.****Iared.****Enoch.****Methuselah.****Lamech.****Noah.****Sem.****Arphaxad.****Salah.****Eber.****Peleg.****Reu.****Serug.****Nahor.****Terah.****Abram.****Isaac.****Jacob.****Judah.****Pharez.****Hezron.****Aram.****Aminadab.****Naasson.****Salmon.****Booz.****Obed.****Iesse.****DAVID .**

DAVID.

*Jesus Christ by Law is beire unto these,*

Salomon.  
Roboam.  
Abia.  
Afa.  
Iosaphat.  
Ioram.  
Achaziah.  
Ioath.  
Amaziah.  
Ozias.  
Ioatham.  
Achaz.  
Ezechias.  
Manassch.  
Amon.  
Iofias.  
Ioachim.

*These with  
Ioachim are  
omitted by  
S. Matthew.*

Nathan.  
Matthatha.  
Menan.  
Melea.  
Eliakim.  
Jonan.  
Ioseph.  
Iuda.  
Simeon.  
Leui.  
Matthat.  
Iorim.  
Eliczer.  
Iosef.  
Er.  
Elmodan.  
Cosian.  
Addi.  
Melchi.  
Neri.

*Jesus Christ by nature came of these,*

Ichoniah dying child-  
less his sonne is

Salathiel  
Pedaiah.  
Zorobabel.

*In these two onely  
the Evangelists  
agree.*

Write this man  
CONIAH,  
childlesse,  
Ier. 22. 30.

*Jesus Christ by Law is Son unto these,*

Aluud.  
Eliakim.  
Azor.  
Sadoc.  
Achim.  
Blaiud.  
Eliazar.  
Marthan.  
Iacob.

*The Saints of the most High, Dan. 7.*

*The holy Soulds Substant, Itab. 6.*

Rhesa.  
Ioanna.  
Iuda.  
Ioseph.  
Semel.  
Matthathias.  
Maatha.  
Nagge.  
Elli.  
Nautn.  
Amos.  
Matthathias.  
Ioseph.  
Ianna.  
Melchi.  
Tehi.  
Matthar.  
Heh.

*Jesus Christ by nature is Son unto these,*

*Ioseph.*

*Marie.*

IESVS CHRIST.

CHAP.

## CHAP. X.

*How Christ was sonne both unto Salomon, and Nathan, by nature and by Law.*

Christ his  
right to Sa-  
lomons  
Crowne is  
diuersly in-  
serted.

<sup>a</sup> Mat. I.

No disagree-  
ment be-  
twixt our  
Euangelists.



**S**alomons House ending in *Ieconiah*, according to the Prophets, and *Zerubbabel* of *Nathans* familie made Prince of *Iudah*, the right that *Christ* had to *Dauids Throne*, is diuersly from *them*, by our holy Euangelists inserted: for <sup>a</sup> *S. Matthew* from *Salomon*, *Ieconiah*, *Abin* and *Ioseph*, legally interesteth *Iesus* vnto *Dauids Crowne*; but *Saint Luke* naturally from *Marie*, *Heli*, *Rhesa* and *Nathan*, ascendeth to the first man *Adam*, to shew him the *Immanuel* according to the promise of God in *Paradise*: both of *them* breathing from one and the same *Spirit*, that *Christ* is *Dauids sonne*, and *Iudahs King*: And with the former *Prophets* agree, that in his *person* alone met all the promises that



that God made for his *Sonne Christ*: and so carry themselves in making him *heire of all*; as no discord is heard in their heavenly sounds.

But that the <sup>a</sup> *spirits of the Prophets* may be *subiect to the Prophets*, and the text not forced to a <sup>b</sup> *private interpretation*; let vs see how *Salathiel* is brought to be a *son to Ieconiah* by law, and by Saint *Matthew*; whom Saint *Luke* maketh to be, by *nature*, the *son of Neri*: vpon which seeming disagreement, rests the supposed difference betwixt our *Euangelists*.

The affirmation of Saint *Matthew* is, (taking his record out of the first booke of the *Chronicles*) that <sup>d</sup> *Ieconiah* begat *Salathiel*; with this addition annexed, *After they were brought into Babylon*. In which place, as <sup>e</sup> *Jeremy* tels vs, *Ieconiah* liuing, *Affir* a captiue the space of thirtie seuen yeeres; euen to the last of *Nebuchadnezzar*, was in the first of *Emilmerodach*, King of *Babel*, taken out of prison, placed amongst his Princes, and maintained in Kingly estate to the day of his death.

When

<sup>a</sup> 1. Cor.  
14. 32.

<sup>b</sup> 2. Pet.  
1. 20.

<sup>c</sup> 1. Chro.  
3. 17.

<sup>d</sup> Matth.  
1. 12.

<sup>e</sup> Ier. 52. 31

Upon Mat.

I. 12.

f Numb.

27.8.

The next of  
kin must in-  
herit by the  
Law.

When hauing no issue of his owne body begot, *Salathiel* his neereft kinsman was declared his heire; and the Royall title appropriated vnto him, as the Geneuian translation hath noted, or rather as the law it self required; for thus by *Moses* it standeth written; <sup>f</sup> If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter; and if he haue no daughter, yee shall giue his inheritance vnto his brethren: and if hee haue no brethren, ye shall giue his inheritance vnto his fathers brethren; and if his father haue no brethren, ye shall giue his inheritance vnto his kinsman, that is next to him of his family: and this shall be vnto the children of Israel a statute of iudgement.

In this state then stood *Ieconiah*, without son, without daughter, without brother, without uncle, or fathers brother: and therefore by *Jeremy* was proclaimed a childles man. When, according to the prescript of the law, *Salathiel* his neereft kinsman was declared his successor, and in that sense is hee called

called his *sonne*, who was by *nature* the *sonne* of *Neri*, as Saint *Luke* in recording the *naturall line* hath laid downe.

*Salathiel* thus made a *sonne* in *succession*, his owne *successor* likewise is said to be *his sonne*: which was *Zerubbabel* his grand-child, the *sonne* of *Pedaiah*, as 1. *Chron.* 3. 19. But the said *Pedaiah* dying in *Babylon* before his fathers adoption; and *Zerubbabel* made Prince ouer the people returned, hee is therefore called the *sonne* of *Salathiel*: and in the books of *Ezra*, *Nehemiah* and *Haggai*, where the gouernment is touched, *Pedaiah* is cuer omitted, and with the like silence, for that cause is ouerpassed by both the *E-nangelists*.

*Pedaiah*  
omitted in  
most texts.

\* *Lyra* vpon *Matthew* iudgeth, that his mention was smothered with the roles of *Genealogies* which *Herod* consumed, \* when he burnt all the princely pedegrees of the *Kings of Iudah*, intending thereby to deriue himself of some great Parentage; as (saith he) by the same combustions, the old Testament is silent from *Abin* to *Ioseph*, either for

names

\* *Lyra* vpon  
on *Mat. c. 1*  
\* *Du Ple-*  
sic in veri.  
*Christ.*  
*Relig. c. 29*  
citing his  
sayings  
from *Phy-*  
*lo.*

*names or actions*: onely the bookes of the *Macchabees* are some stay for stories of those times.

This silence then ouershadowing *Abind* and *Rhesa*, by those names vknowne in the old Testaments record, are notwithstanding by the learned, iudged to bee 3 *Mesbullam* and *Hannaniah* the sons of *Zerubbabel* therein mentioned, whose *Genealogies*, as now they stand in our *Euangelists*, escaping the flames of *Herods* destruction, were preserved, they thinke, by some faithfull *Jew*, or else were receiued from *God* by holy reuelation, as many other things were at the comming of *Christ*.

Which latter opiniod liketh *some* well, who make a symptome betwixt the first age, and this last, thus; *As the first Fathers were reuealed by Gods own oracle vnto Moses, without president of writ: so the last Fathers, by the same Spirit, were reuealed vnto the Euangelists, without any prescripe of record*: which notwithstanding seemeth rather a shadow then any shew of truth.

But by what warrant soeuer they wrote,

31. Chro.  
3. 19.

*The Catalogues by which Matthew and Luke wrote, saued from Herods flames of destruction.*

wrote, this is most certen, that their *Records* were neuer contradicted by any *Pharise, Scribe* or *Priest* then liuing, who daily waited occasions to impugn their *Doctrines*: which thing in that age then yeelded vnto by the most malicious *Iewes*, may not now without offence be called in question among vs the beleeuing *Christians*.

And that the sonnes of *Zerubbabel* continued a race of posterities, the *Rabbins* themselues doe auerre; who in their *Commentaries* (as some haue observed) auouch that *Dauid* \* (in case of succession) *ordained, if Salomons issue failed, then the posterity of Nathan, his other son by Bathsheba should succeed*; which in *Salathiel* it did: and those great *Doctors*, daily expecting their *King* that should come with such power, vndoubtedly kept the \* *Genealogies* as carefully for the times following, as they had been diligent obseruers of the families before. But to the purposes of the *Euangelist*,

Saint *Matthew* recording the *heires* of *Iudahs Crowne*, ascendeth, as is said,

*A signe in Christians to doubt of that, which the enemies Iewes haue granted.*

\* August. Marlorat. upon Mat. cap. 1.

\* Du Pleſſie in true Relig. c. 29.

<sup>h</sup> Gen. 17. 8<sup>i</sup> Gen. 15. 5<sup>k</sup> Gen. 13. 16.<sup>i</sup> Rom. 9. 7.<sup>m</sup> Gen. 49. 10.<sup>n</sup> Mat. 21. 13.<sup>o</sup> Jer. 7. 14<sup>p</sup> Ioh. 18. 36.<sup>q</sup> Dan. 7. 13.<sup>r</sup> Dan. 7. 13.<sup>s</sup> Dan. 7. 13.<sup>t</sup> Dan. 7. 13.

no higher then *Abraham*, vnto whom the first promise either of *King* or *Kingdome* was giuen: for when *God* meant to make him the glory of men, and had <sup>h</sup> called him from *Vr* of the *Chaldeans*, had shewed and giuen him the *Land of Canaan*, this further he assured, that his *Seed* should be in number as the <sup>i</sup> starres of heauen, and in multitude as the dust <sup>k</sup> of the earth: and that *Kings* should proceed out of his loynes, and *Sara* his wife should be a mother to *Kings* of people. Now, as in <sup>i</sup> *Isaac* the seed was called, so in <sup>m</sup> *Judah* the Scepter was established, which whilst it stood vpright with *God*, was the glory of the Earth, and their *Temple* the very gate of *Heauen*.

But when all Religion was turned to an outward worship, and *Salomons Throne* made a <sup>n</sup> *dennie* of theeues, looke what was done to <sup>o</sup> *Silo*, must be done to *Ierusalem*: for *Christ* his <sup>p</sup> *kingdome* was not of this world. And therefore vnder *Nebuchadnezzar* (the *Caldean* & *Lion*) the glory and maiesty thereof fell. From *Zerubbabel*, *Gods signet* (by the

the *Persian Beare*) the right was retained; and the *high Saints* the *holy Seed* (the onely *substance* of the downe-cast *gouernment*) by the *Grecian Leopard*, and *double king'd* \* *monster* (all fuell for *Tophet*) were so afflicted, as none were left to stand for the *Crowne*, saue onely *Ioseph* a poore *Carpenter*, and *Iesus* his supposed *Sonne*, whilst an *Idumean* stranger vsurped their rights.

To this purpose then *Saint Matthew* wrote, that *the King* promised to *Abraham*, and found of the *Wise men*, was *Iesus*, of *Beth-lehem*, of *Iudah*, and *Dauid*; the sonne of *Salomon* touching *succession*, but taking no flesh of his *impious successors*:

But the drift of *S. Luke*, our other *Euangelist*, was to shew that *God* became man in *Iesus* the *Immanuel*, according to the promise made of him in *Paradise*, belecued in, and looked for of all the *Fathers*, figured in the *law*, prophced of by the *Prophets*, and now in the last time, *even in the fullnesse of time*, was made man of a woman.

\* *Esay* 6.13

\* *Of Syria and Egypt.*  
† *Esay* 30.

33.

The purposes and drifts of the two *Euangelists*.

† *Gal.* 4.4.

How Christ  
was reuea-  
led unto  
the Pro-  
phets.

<sup>u</sup> Gen. 3.

<sup>x</sup> Gen. 15.

4.

<sup>y</sup> Gen. 26.

4.

<sup>z</sup> Num. 24.

<sup>a</sup> Gen. 49.

9.

<sup>b</sup> Psal. 45. 2

<sup>c</sup> Heb. 7.

<sup>d</sup> Deut. 18.

15.

<sup>e</sup> Iob 19.

25.

<sup>f</sup> Ioshua 5.

<sup>g</sup> Iudg. 6.

14.

<sup>h</sup> 1. Sam. 3.

21.

<sup>i</sup> 2. Pet. 1.

19.

The Scriptures are full of a *promised Messiah*, and as fully speak, that from *Adam, Abraham, Isaac, Iacob, Iudah*, and *Dauid* hee should come: To <sup>a</sup> *Adam* he was promised the *Seed of life*; to *Abraham*, the <sup>x</sup> *heire of the Coue-  
nant*; to *Isaac*, <sup>y</sup> *the Seed in whom all  
should bee blessed*; to *Iacob*, the <sup>z</sup> *Star  
and Scepter of Israel*; to *Iudah*, the <sup>a</sup> *Lion that none might stir up*; and to *Dauid*, the <sup>b</sup> *Sonne that was fairer  
then the children of men*.

His offices were figured in the person of <sup>c</sup> *Melchisedec*: of him *Moses* meant when he spake of the <sup>d</sup> *Prophet*, and <sup>e</sup> *Iob* acknowledged him for his *Redeemer*; *Ioshuah* saw him a <sup>f</sup> *Captaine of the Lords Host*; *Gideon*, the <sup>g</sup> *Angel* that promised deliuerance; and vnto *Samuel*, <sup>h</sup> *he reuealed himselfe*: and in all the ensuing *Prophets* is so cleere-ly foreshewed, as the *Sunne* shewes no greater brightnesse in his greatest strength: Vnto whom (saith *Peter*) <sup>i</sup> *We doe well to take heed, as vnto a light  
that shineth in a darke place, untill the  
day dawne, and the day-star arise in our  
hearts*.



hearts. Therefore let vs here behold, how God hath reuealed his *Christ* vnto *them*, and how *they* haue reuealed him vnto *vs*, the frame of Saluation standing so ioyned, as <sup>k</sup> *they* without *vs* cannot be made perfect.

<sup>k</sup> Heb. 11. 40.

First then, *Isaiah* saw him the *Immanuel*, and <sup>l</sup> *Sonne of a Virgin* <sup>m</sup> wounded for our transgressions, and broken for our iniquities, upon whom the chastisement of our peace was laid, and by whose stripes we are healed.

<sup>l</sup> Esay 7. 14.  
<sup>m</sup> Esay 53.

*Jeremiah* calleth him the <sup>n</sup> *Lord our Righteousnes*, the *King* that should execute iustice, and the *Righteous Branch* raised to *Dauid*.

<sup>n</sup> Ier. 32. 5.

*Ezekiel* tearmes him the <sup>o</sup> *Shepherd* that should feed, and the *Prince* that should reigne, euen the *seruant Dauid*.

<sup>o</sup> Ezek. 34. 23.

*Daniell* saw him a <sup>p</sup> *Stone cut without hands*, a *finisher of sins*, a <sup>q</sup> *maker of reconciliation*, a *bringer of everlasting righteousnesse*, and a *Scaler vp of vision* and *prophecie*; and expressely nameth him *Messiah*, *Prince most holy*.

<sup>p</sup> Dan. 2. 34.  
<sup>q</sup> Dan. 9. 24.

*Hosbeah* calleth him <sup>r</sup> *Dauid their King*, whom *Israel* should seek, & should

<sup>r</sup> Hof. 3. 5.

finde his goodnesse in the latter dayes.

<sup>r</sup> Joel 2. 23.

Joel sheweth, That the <sup>r</sup> Spirit in his daies should be poured out upon all flesh, that their sonnes and their daughters should prophecy, their old men should dreame dreames, and their young men should see visions.

<sup>f</sup> Amos 9.  
11.

Amos prophecied, that in the dayes of this Messiah, the <sup>r</sup> Tabernacle of David that was falne downe, should bee raised vp, and the Breaches thereof built, as in the daies of old.

<sup>t</sup> Obad. 1.  
21.

Obadiah tells vs that <sup>t</sup> They who shall be saved, shall come to Mount Zion, and that the Kingdome shall be the Lords.

<sup>u</sup> Ionas 1.  
17.

And Ionas in the Whale was a signe of <sup>u</sup> Christ in the Grane.

<sup>x</sup> Mica 5. 2

Micah foresheved whence the <sup>x</sup> Ruler of Israel should come, whose goings forth had bene from the beginning, and from everlasting.

<sup>y</sup> Nah. 1. 15

Nahum bids vs behold upon the Mountaine <sup>y</sup> the feete of him that publisheth peace.

<sup>z</sup> Hab. 3. 3  
13.

Habakkuk tells vs, that <sup>z</sup> Salvation came by the Anointed, whose glory covereth the Heavens, and the Earth  
is

is full of his praise.

Zephaniah saith, that hee <sup>a</sup> shall  
starue all the Idols of the Earth; and  
euery man shall worship him from his  
place, euen all the Iles of the Heathen;  
and with pure language they shall call  
upon his Name, and shall serue him  
with one consent.

<sup>a</sup> Zeph. 2.  
11.

Chap. 3. 9.

Haggai sheweth, that the <sup>b</sup> Lord  
would fill his last house with greater  
glory then the first: wherein should be  
peace; and vnto whom the desire of all  
Nations should come.

<sup>b</sup> Hag. 2. 8,  
10.

Zechariah sheweth <sup>c</sup> Christs tri-  
umphs to be poore, riding vpon a Colt,  
the foale of an Asse: and his <sup>d</sup> wages as  
poore, euen thirty pieces of siluer: a good-  
ly price (saith he) to be valued at by  
them, for him, whom they had pierced,  
and for whom euery familie should  
mourne apart, as one that mourneth for  
his only Sonne.

<sup>c</sup> Zech. 9.  
9.

<sup>d</sup> Chap. 11.  
12, 13.

And Malachi the last Prophet,  
closeth vp the Old Testament for Christ  
with this saying; <sup>e</sup> Behold, I will send  
you Elijah the Prophet, before the com-  
ming of the great and fearfull day of the

<sup>e</sup> Mal. 4. 5.

*The Euangelists begin where Malchileath.*

¶ *Luk. 1. 17*

¶ *Esay 40. 3.*

*John Baptist the Elijah.*

*Lord. And hee shall turne the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the earth with cursing.*

And with this *Elias*, the *Euangelists* doe begin the *New Testament* in the birth of the *Baptist*, whose office was fore-shewed by the *Angell* before his conception, that in the *spirit and power* of *Elias*, he should go before, to make ready a people prepared for the *Lord*.

Which in the fifteenth of the Emperour *Tiberius*; *Pilate*, *Herod*, *Philip*, and *Lysanias* being *Gouernours*, and ¶ *Annas* and *Caiphas* high *Priests*, accordingly hee did: when in preaching the *Baptisme* of *Repentance*, his voyce (from *Isaiah*) ¶ *cryed in the Wildernesse*, *Prepare yee the way of the Lord, make his pathes straight: every valley shall bee filled, and every mountaine shall bee brought low, the crooked shall bee made straight, and the rough wayes shall bee made smooth, and all flesh shall see the saluation of God.*

And that this *Baptist* was the *Elijah*

iah there meant, *Christ* himselfe witnesseth, that the <sup>h</sup> Law and the Prophets spake vnto *Iohn*, & that *Iohn* was the *Elias* which was to come. Who more to manifest his function, in many things resembled the former *Elias*.

Their <sup>i</sup> *Diets* were strange, and both in the <sup>k</sup> *Wildernesse*; their <sup>i</sup> *Garments* hairie, and their <sup>m</sup> *Girdles of leather*; their <sup>n</sup> *reprehensions* free, without respect of <sup>o</sup> *person*; and <sup>p</sup> both confirmed by <sup>q</sup> *voyses from Heauen*.

This *Ambassadour Iohn* then, beginning his function at the *Baptisme of Christ*, declareth him to be the <sup>r</sup> *Lambe of God, that taketh away the sinnes of the world*. Testifying of himselfe, that hee was the *forerunner vnto him*, that *shuld baptize them with the <sup>s</sup> holy Ghost, and with fire*.

And with this *Lambe of God*, *Iohn* the *Euangelist* beginneth his *Gospel*: shewing him to be the <sup>r</sup> *Word, that was with God in the beginning, by which the world was made; and without which, was made nothing that was made. In it was Life, and the Life was the Light of*

<sup>h</sup> Mat. 11.

14.

<sup>i</sup> 1. King.

17. 6.

<sup>k</sup> Mat. 3. 4.

12. Kings

1. 8.

<sup>m</sup> Mark. 1.

6.

<sup>n</sup> 1. King.

18.

<sup>o</sup> Mat. 14.

4.

<sup>p</sup> 1. King.

19. 8.

<sup>q</sup> Matth. 3.

16.

<sup>r</sup> Ioh. 1. 29

<sup>s</sup> Luk. 3. 16

<sup>t</sup> Ioh. 1. 1.

*Christ began his function at Iohns Baptisme.*

men. *This Word* (saith he) *was made Flesh, and dwelt among us, and wee saw the glory thereof, as the glory of the onely begotten Sonne of the Father, full of grace and truth.*

This Sonne of God, Saint *Lukes* sheweth to be *Iesus*, the Seed promised in *Paradise* to the espoused *Virgin Eua*, and borne in *Bethlehem* of the betrothed *Virgin Marie*, according to the *Prophets*, recording betweene them, all his naturall *Fathers*, from *Heleto Adam*, whom he calleth the *Son of God*. By which terme *Sonne*, through them all, hee prooueth, that *Iesus* was the *Christ* of whom *Moses* wrote, and the *Prophets* spake.

The reconciliation of  
S. *Matthew* and  
S. *Luke*.

The purposes therefore of the two *Euangelists* being thus obserued, their reconciliation is easie; namely, that Saint *Matthew*, following the right that *Iesus* had by law vnto *Salomons Crowne*, recordeth his title thereunto from such *Kings* and persons, as (excepting his legall right of succession) he in no wise tooke flesh of, or by nature came; and in that sense of *Succession*, bringeth

bringeth *Christ* to be the sonne of *Salomon*. But *Saint Luke*, purposing to prooue *Christ* his *humanitie*, registreth his *naturall descent* from euery particular *Father*, and among them, bringeth him by *Nature* from *Nathan*, the brother of *Salomon*.

*Saint Matthew* by a *legall right*, bringeth *Christ* from twelue as wicked *Kings* as the *Earth* bare, when they ware *Iudahs Crowne*. But *Saint Luke* by his *naturall parentage*, deriueth him from the <sup>u</sup>*holy Seed*, and <sup>x</sup>*high Saints of God*, that should possesse *Gods Kingdom* for ever.

<sup>u</sup> *Esay 6.*

<sup>13.</sup>

<sup>x</sup> *Dan. 7.*

<sup>18.</sup>

*Saint Matthew*, in his *legall right of Succession*, bringeth *Christ* from *Ieconiah*, that neuer had child, nor any of his *seed* euer sate vpon *Iudahs Throne*. But *Saint Luke*, by his *naturall fathers*, deriueth him from *Zerubbabel*, made the *Ruler of Iudah*, and *Signet vpon Gods finger*.

*Ier. 22. 30.*

*Saint Matthew* bringeth *Ioseph* the sonne of *Iacob*, to be the *lawfull heire of Iudahs Crowne*, from *Abiud* the eldest sonne of *Zerubbabel*. And *Saint Luke* recordeth

*Of Zerub-  
bels  
sons, came  
both the  
father and  
mother of  
Christ.*

*⁊ Exod. 25.*

*20.*

*² Heb. 9.5*

*² Apo. 5.8.*

*ᵇ Cant. 3.*

*11.*

*ᶜ 1. Tim. 3.*

*16.*

*recordeth Marie the daughter of Heli,  
to descend from Rhesa, a younger sonne  
of Zerubbabel, who ioyning in mar-  
riage with Ioseph, he became the suppo-  
sed (but indeed was) the legall father of  
Iesus, and Marie was made blessed a-  
mong women, when her Virgins wombe  
was made blessed, and the VWord was  
incarnate in that sanctified Taberna-  
cle.*

*Thus our two Euangelists, uncon-  
curing the Arke wherein this Manna was  
kept, by shewing the Messiah in his  
Nature and Office, looke face to face, as  
did the two ⁊ Cherubins upon the ² Mer-  
cie-seat of the holy Oracle, both of them  
founding the same thing, that Iesus was  
the Immanuel: and with their well-  
tuned ² Harpes (set to the straine of the  
Patriarkes and Prophets) shew Christ  
to be the Lambe of God slaine, to take a-  
way the sinnes of the world; and the Li-  
on of Iudah, ᵇ crowned with Salomons  
Crowne.*

*Great therefore is the ᶜ mysterie of  
Saluation, That God was manifested  
in the Flesh, iustified in the Spirit, scene  
of*



*of Angels, preached to the Gentiles, beleueed on in the world, and receiued up into glorie. d Happy are they that beleene in him: And blessed are they that are not e offended in him.*

d Psal. 2. 12

e Luk. 7. 33

CHAP. XI.

*That Christ Iesus was the immediate King of the Iewes, both by Ioseph his father, and Marie his mother.*

**H**Auing thus by GODS most gracious assistance, shewed *Christ Iesus* to bee the true Sonne of *Dauid*; and from the *Euangelists* declared his parentage, naturall and in common reputation; it remaineth now to prooue, that the same *Iesus*, the Sonne of the *Virgin*, both from *Ioseph* and *Marie*, was the onely heire of *Dauids* terrestriall Kingdome of *Canaan*: and in that right, is euer called *King of the Iewes*: to manifest which, shall be obserued:

First,

1.

First, That it was an earthly Kingdome that was promised to *Abraham*, and by his seed possessed.

2.

Secondly, That the generall expectation of the *Iewes* was set vpon a terrestriall, and powerful King and Kingdome.

3.

Thirdly, That none other by any descent, kindred or estate, had any right, title, or claime to the Kingdome of *Iudah*.

4.

Fourthly, That *Christ Iesus* alone, and none but he, was the lawfull King of the *Iewes*, the seed and sonne of *Dauid* that sits vpon his Throne for euer.

Psal. 45.

Prepare my heart, O Lord, to indite this good matter, and make my hand the pen of a ready writer, to proclaime that King which is fairer then the children of men.

The first  
observation.

2 I. King. 1

For the first, That it was an earthly Kingdome, we wil begin with the promise made to *Abraham*, and lay that as the foundation of a terrestriall, before we build vpon the mysticall, as *Salomon* did the materials of his Temple, whose beautie was a figure of that

that which is to come.

The beginning then of this earthly kingdome, was, when *God* began to make *Canaan* a Kingdome, which was at his calling of *Abraham* from *Mesopotamia*, vnto the Plaine of mount *Moreh*; where hee bade him lift vp his eyes, <sup>b</sup> and looke Northward and Southward, Eastward and Westward, and to walke through the breadth and length of the land: All which he would giue vnto him, and to his seede after him to inherit; with promise, that Kings from his loynes proceeding, should rule and possesse all the land, <sup>c</sup> from the Riuer of Egypt, vnto the great Riuer *Euphrates*. Heere wee see the foundation of a terrestriall kingdome laid, whereof *Abraham* had the promise, and his seed after him the possession.

<sup>b</sup> Gen. 13.  
14.

<sup>c</sup> Gen. 17.  
8.

Of whose state and continuance, old *Iacob* prophecied, that the *Scepter* should not depart <sup>d</sup> from *Iudah*, nor a *Law-giuer* from betweene his feete, vntill *Shilo* should come, and vnto him the people should be obedient.

<sup>d</sup> Gen. 49.  
10.

That

Talm. Se-  
nad. in  
cap. Me-  
lec.

That by the *Scepter* is meant an earthly gouernement, or a legall authoritie, both the *Septuagint*, and the *Cbalde* paraphrase doe auouch; and that *Iesus Christ* was the *Shiloh* from the wombe of the Virgin, the *Rabbins* themselues confesse, and the succeſſe sheweth, for that at the comming of this *Shiloh*, or birth of *Christ Iesus*, the gouernement of *Iudah* was taken quite from them, and their Crowne worne by *Herod an Idumean* stranger.

De Pleſ.  
in verit.  
Christ.  
Relig.  
cap. 29.

Vntill which time, the line of the lawfull Kings of the Tribe of *Iudah* had been exactly and distinctly recorded and kept. But in one generation following, were so confounded, scattered, & shuffled together among other Tribes, and the Tribes each amongst others so mixed, as to this day there is not a Iew knowne in the world, that can distinctly shew of what Tribe he is descended: and their faire Dominions with such desolations ouer-runne, that all hope is lost of any recouerie. And for the obedience prophesied vnto him, the preaching of the Gospell hath gotten

gotten that thorow the world.

It was the faire Land that *Moses* from <sup>e</sup> *mount Nebo* did behold, that *Ioshuah* from *mount Hermon*, to *mount Hor*, did conquer; <sup>f</sup> at first, diuided among the twelue Tribes, and after established a kingdome vnder *Saul*, of whom the spirituall could not bee intended, neither was it in him figured.

And that Kingdome possessed, and Crowne worne by him, was taken from *Beniamin*, and giuento *Iudah*; <sup>g</sup> and in *David* settled, with promise; that a Sonne out of his loynes should sit vpon the Throne thereof, and should reigne <sup>h</sup> King for euer and euer, which none euer did, or could doe, but onely his Sonne *Iesus*, the Prince *Messiah*; to whom bee praise for euer and euer: and that He alone is the heire vnto that right, is witnessed by the sacred Texts, and shall bee our paines heere to declare.

First then, this terrestriall Kingdome was seated (as faith the *Prophet*) <sup>i</sup> *in the midst of nations*; and did containe the Prouin-

<sup>e</sup> Deut. 32.

49.

<sup>f</sup> Iosh. 11.

17.

*The bounds of Canaan.*

Iosh. 13.

<sup>g</sup> 1. Sam. 15

28.

<sup>h</sup> 2. Sam. 7.

12.

<sup>i</sup> Ezek. 5. 5.

f Numb.  
32.1.

Canaan  
thought to  
be Para-  
dise.

Prouinces of *Iury, Samaria, and Galile*: the Land of *f Gilead* also without *Jordan*, was a portion of the twelue Tribes. The whole so rich in earthly blessings, as it is often in Scriptures called, *A Land flowing with milke and honey*: and so pleasant for situation, as of some it is held, to haue been *Adams Paradise*.

And as the Kingdome was glorious, so were many of her Kings: such were *Dauid, Salomon, Asa, Iehoshaphat*, and others godly, that ruled well their owne, and ouer-ruled others; till their successors became godlesse, and prouoked the ruine of both; as when *Nebuchadnezzar King of Babel* captiuated the Land, and led away *Ieconiah* prisoner, who was the last man that wore that glorious Crowne. After whom, the *Persians* with-held it from *Zerubbabel*, the most lawfull heire thereof. And the *Grecians* and *Syrians*, from *Abind*, and his successors, vnto *Ioseph* the husband of *Mary*.

These being as foure beasts, tooke this earthly Kingdome (for the heauenly

ly they could not) from those the <sup>h</sup> *high Saints* of God, that should possesse a Kingdome for euer and euer; with such desolation of that goodly Land, till lastly the *Romanes* made conquest of all, and placed the *Idumean Herod* vpon *Iudahs* throne; where <sup>i</sup> *Iacobs* prophecy had the full euent. And thus we see no temporall Crowne worne of any King of *Iudah* from the captiuitie of *Babylon*, till *Christ Iesus* with thornes was crowned, shewed, and acknowledged King of the Iewes; the abomination of desolation set in the holy place, and the place neuer called holy, after *Christs* death and resurrection.

<sup>h</sup> Dan.7.

<sup>i</sup> Gen.49.

Mat.27.  
52.

And thus much of the earthly Kingdome promised to *Abraham*; and the first point: the second followeth.

That the expectation of the Iewes was set vpon an earthly *Kingdome*, and powerfull *King*, wee may see by the practice of the common multitude: who hauing fedde vpon the *fine barley Loanes*, and two small fishes, acknowledged *Iesus* to bee the Prophet  
S expected,

*The second Observation.*

<sup>k</sup> Ioh. 6. 14

expected, <sup>k</sup> but withall presently assayed to haue made him their King.

<sup>l</sup> Luke 19.  
10.

*The expectation of the Iewes, set upon an earthly Kingdome.*

<sup>m</sup> Act. 1. 6.

Againe, when he told them, that *the Sonne of man was come to seeke<sup>l</sup> and to saue that which was lost*, their apprehension was of a temporall restauration of their downe-cast estate. And vpon that opinion the Apostles themselves (as it seemeth) were set, whē they demanded whether<sup>m</sup> at that time *Christ* would restore the Kingdome of *Israel*. And againe, *we trusted that it had been he, that<sup>n</sup> should haue deliuered Israel*.

<sup>n</sup> Luk. 24.

21.

<sup>o</sup> Iohn 4.

<sup>p</sup> Iohn 3.

And to the same purpose were the answeres of the ignorant women of *Samaria*, <sup>o</sup> touching the *Messias*; and the learned *Nicodemus* of *Galilee* touching mans new birth, both of them aiming (as we see) onely at outward things.

*\* A prophecy of a potent King.*

*\* Sueton. in vit. Aug.*

And indeed so generall was the opinion of an earthly and powerfull Monarch, as that euen the common people expected him, and had a <sup>\*</sup>prophecy touching the same among them, which was, *That a King out of Iury should<sup>\*</sup> rule the whole world.*

Which



Which so terrified the *Romans* (included in that prophecy) as that they denied aide to their supplicant *Ptolomy* King of *Egypt*; and so troubled the assembly of the Elders in *Ierusalem*, that their high Priest *Caiaphas* gaue counsell to kill *Iesus*, lest the *Romans* should come and take away their Kingdome, which was none otherwise meant then of the temporall.

And a temporall King, and terrestrial kingdome it was, that *Herod* so feared and sought to retaine, when *Christ* was sought after, by the stile of *King of the Iewes*.

And of that earthly kingdome likewise, *Pilat* gaue *Iesus* the title, though to the preiudice of *Cæsar* his Emperor. Neither meant the *Scribes* and *Pharisees* more then of the temporall, when themselves expounded *Moses* without all spirituall vse, the chiefe Priests so ignorant, that they knew not whether the *Baptisme of Iohn* was from *Heauen* or of men: nor none of them, how *Dauids* sonne could be *Dauids* Lord: And the *Sadduces* taught that there

*The Romans durst not place a King in Egypt.*  
¶ Iohn II. 49.

*Herod feared a temporall King.*  
¶ Matth. 2.

¶ Iohn 19. 19.

¶ Mat. 21. 25.

¶ Mark. II

33.

¶ Act. 23. 8

The Sad-  
duces ac-  
knowledge  
neither An-  
gell nor  
Spirit.

The Rab-  
bins appli-  
cations.

The third  
Observa-  
tion.

Iesus his  
right to the  
Kingdome.

was no Resurrection of the body, neither Angell, nor spirit: so farre were they from that which is eternall.

Finally, all of them apply euery Text in the Prophets, touching the calling of the *Gentiles*, of *Christ*, and his *Kingdome*; to bee meant of a powerfull, terrestriall Monarch and Monarchie, & promise themselues conquests, attendance, and pleasures, as in another earthly Paradise, all Nations yeelding them seruice and obedience. And now wee come to speake of *Christ*, his title vnto *Iudahs* Crowne; the third point.

*Iesus* legally descending from *Iocniah*, and lineally from *Zerubbabel*, by his ancestor *Salathiel*, (who was made a sonne to a childlesse man) is borne the next in blood and succession, to sit vpon *Dauids* Throne, and by that right is often called by each of the Euangelists, *King of the Iewes*.

For the right of *Zerubbabel* resting in *Ioseph*, the husband of *Marie*, and he dying issuleffe, in *Mary* her selfe; *Christ Iesus* their Sonne then must bee heire vnto both, and by Father and Mother haue

haue the iust title to *Iudahs Crowne.*

That *Ioseph* then in his dayes, was the next successor to *Salomons Throne*, is apparant by *S. Matthem*, in whose Catalogue (without any collaterall) he is brought downe from *Salomon*, among his successors: And by *S. Luke*, is recorded to be of *Iudah*, of *Betlechem*, y of the house and lineage of *Dauid*: vnto which Tribe and person, the Crown was intailed euen by God himselfe: neither was there any before him besides, or with him, that could bee his competitor in that right; though himselfe was no King, but a poore Carpenter: nor had he any after him from his loynes descended, or of his kindred, that could debarre *Iesus* to be his heire.

The opinion therefore of \* *Irenæus* and others, is not to be approued, who suppose, that *Ioseph* had children of his owne body begot, and will haue *Iames*, and *Ioses*, *Iudah*, and *Simon*, to bee the naturall brethren of *Christ*, either by Father, or Mother, or both.

And *Heluidius* the Heretike, with

*Iesus*, the next in succession vnto *Salomon*.

y Luk. 2. 4.

No competitor with *Iesus*.

\* *Irenæus*. lib. 3. cap. 25.

\* Eusebius  
lib. 5. cap. 8

<sup>2</sup> Mat. 13.  
55.

\* Gal. 1. 19.

\* Euseb.  
eccl. hist.  
l. 3. c. 1.  
\* Polich. l.  
3. c. 44.  
James not  
the naturall  
brother of  
Christ.

<sup>b</sup> Deut. 21.  
17.

the *Ebionites*, \* doe vrge, that *Iesus* was not the onely sonne of *Mary* his Mother, because (saith he) his <sup>2</sup> brethren and sisters are so particularly named in the *Euangelists*.

Others, from the words of the Apostle Saint *Paul*, \* who calleth S. *James* the *Lords brother*, doe take *James* to be the brother of *Iesus* indeed; and do iudge him to be borne vnto *Ioseph*, by a former wife.

Vnto which conceit *Eusebius* \* seemeth to leane, and \* *Cestrensis* allea- geth, but not alloweth; for then had *James* the eldest sonne, both by birth- right and parentage been *King of the Iewes*, and the title vsurped and improper to *Iesus*, who was but the Legall sonne of *Ioseph*, by whom the claime came.

For the right resting in *Abinadab*, the eldest of *Zerubbabels* sonnes, must like- wise descend to *Iosephs* eldest sonne; otherwise the <sup>b</sup> Law debarreth the claime; and *Christ* was to accomplish euery iot of the Law. And how the Law intailed it to his person alone, let

vs heare the *Euangelists* for his title speake: where we shall find three *Maries* recorded to bee Mothers vnto *Christ* and his Apostles; which were, *Mary* the *c Virgin*, *Mary* surnamed *d Salome*, and *Mary c Cleopas*; for o-  
ther *Maries* not to this purpose, of purpose we omit.

*Mary* the *Virgin* and Mother of *Christ*, neither by Saint *Matthew*, nor by Saint *Luke*, hath her Parents expressly recorded. For the *Euangelists* setting downe the Lineage of our *Sau-our*, they doe it not by the line of *Mary* from whom he tooke flesh, but from *Ioseph*, by whom he was heire vnto the Kingdome:

That so *Christ* might be accounted from the man, and not from the wo-  
man, according to the vsuall manner of the Scriptures: for which cause, *Ioseph* is called the sonne both of *Iacob* his be-  
getter, and of *Heli* her father, by the marriage of her his daughter.

And that she was the daughter of *Heli*, the *Rabbins* themselues doe ac-  
knowledge, and so tearme her; and do

*Three Ma-  
ries are  
mothers.*

*c Mat. i. 18  
d Mark. 15.  
40.  
c Iohn 19.  
25.*

*Why Ma-  
ries Pa-  
rents are  
not directly  
set downe.*

*Ioseph is  
called both  
the sonne  
of Iacob  
and of  
H. li.*

Rab. Ha-  
canas the  
sonne of  
Nehumia.  
The Rab-  
bins prooue  
what we  
desire.

bring her from *David*, from *Judah*, and from the Towne *Bethlehem*, as the *E-  
uangelists* haue done *Ioseph* her hus-  
band: neither haue we Christians euer  
seene any contrary record; and so it  
must be.

For *Christ* could not truly be the seed  
of *David*, vnlesse *Mary* (whose seed he  
was immediatly) were truly the seed  
of *David*: But *Christ* was truly the  
seed of *David*; therefore *Mary* (whose  
seed hee was immediately) was truly  
the seed of *David*.

f Num. 27.

The Law  
maketh a  
woman ca-  
pable of in-  
heritance.

This *Mary* then, the daughter and  
sole heire of *Hele* her father, hath her  
fathers right in the title of *Judah*, for so  
saith the Law; f *If a man haue no sonne,*  
*his daughter shal inherit.* And by match-  
ing with *Ioseph*, in whom the right lay,  
from *Abiud* the eldest of *Zerubba-  
bels* sonnes, after his decease, is also his  
heire.

Abiuds  
house ended  
in Ioseph.

For she being descended from *Rhe-  
sa*, the younger brother, and *Abiuds*  
house failing in *Ioseph* her husband, *A-  
biuds* inheritance was to descend vnto  
*Rhesa* his line; and *Mary* then of *Rhe-  
sa*,

*sa*, was heire vnto *Abiud*: for so doth the same Law establissh, that if a man haue neither sonne nor daughter, as *Ioseph* had not, the neereft of his kindred shall inherit.

And *Mary* the neereft by any record, (though many descents passed betwixt) must be the onely heire of *Ioseph* her husband, he dying issuellesse as he did; and of *Heli* her Father, he hauing no other child to inherit. And none suruiuing either *Ioseph* or *Mary* in that royall line, *Christ Iesus*, who was knowne and reputed to be the onely sonne of them both, by that double right, and most iust title, is stiled and called, *King of the Iewes*.

*Mary* surnamed *Salome*, in *Marke* 15.40. by \* *Cumanno Flinspachio*, in his draughts of the Scriptures *Genealogies*, is set to be the daughter of *Iacob*, & the sister of *Ioseph* the Carpenter, but without any prooffe for his so doing, alleaged, or warrant of any before him. And so to admit her, were to intitule both her selfe and sonnes, to bee next heires vnto *Iudahs* Crowne.

*Mary* is heire vnto *Heli* her father; and *Ioseph* her husband.

*Iesus* his right vnto *Iudahs* Crowne.

\* In *Ar- cano Dei Tabula. 18* *Mary Salome* is not the sister of *Ioseph*.

For

Mary Salome was  
not beire  
vnto Ioseph.

Mary Salome from  
whom descended.

\* S. Hierom upon  
S. Matthew.  
Anna had  
three husbands, and  
three daughters.  
Mary the  
Virgin,  
daughter of  
Eli.

For *Iosephs* title standing from *Abiud*, and dying issuelesse as he did: had she been his sister, and from the same stem, she then had been inheretrix vnto *Ioseph* her brother deceased; and must haue inioyed his rights, by the same Law before alleaged. And so her sonnes, *James* and *Iohn*, had stood in estate before *Iesus*; and the *Euangelists* too far ouer-seene, to annihilate them the next in blood; and euer to intitle *Iesus*, *King of the Iewes*.

But antiquitie hath brought this *Mary Salome* from *Anna*, the mother of the blessed Virgin *Mary*: and how from *Anna*, let me here insert, from Authors worthy of credit.

Saint \* *Hierom*, and others besides him, affirme, that this *Anna* had three husbands, and by each of them had a daughter, and each of the daughters named *Marie*.

The first *Mary*, say they, was borne by *Anna* vnto *Ioachim* or *Heli* her first husband, who was of the Tribe of *Iudah*, and lineage of *Dauid*: and this his Daughter, a Wife, and a Virgin,  
was



was made most blessed in bearing of Christ.

*Anna's* second husband was *Salome*; of whom, or from whence is no where recorded that I haue seene. Vnto him she bare the second *Mary*, for so in the Vulgar translation she is named: but by the later, is called onely *Salome*, and is, as it seemeth, so called from *Salome* her father.

This *Mary* was the wife of *Zebedee*, as is inferred by Saint *Matthew*, chap. 27. 56. where she is called the mother of *Zebedees* sonnes: and those were \**John* and *James*, the beloued Apostles of our Lord, who for their zeale were called the 7 Sonnes of thunder: and may well be accounted the Kinsmen of Christ, but no wise interrested vnto *Dauids* Crowne.

The third and last *Mary*, is called *Mary Cleopas*, being borne vnto *Cleopas*, the third, and last husband of *Anna*. But of this *Maries* surname resteth some doubt: for some so call her from her father and birth, and some from her husband and marriage.

That

*Mary Salome the second daughter.*

*Mary Salome the wife of Zebedeus.*

\* *Matthew* 4. 21. *This John writ the Apocalypse.* 7 *Mark* 3. 17.

*Mary Cleopas the third daughter.*

Her sur-  
name  
doubtfull.

\* Ioh. 19.  
25.

Mary Cle-  
opas, was  
sister to  
Mary the  
Virgin.

Mary Cle-  
opas was  
the wife of  
Alpheus.

\* Mark. 15.  
40.

\* Aegesip-  
pus.

That she had the surname *Cleopas*, from her father, Saint *Hierom*, and many ancient manuscripts of the Scriptures *Genealogies* so affirme: but the text in *Iohn*, Chap. 19. 25. as it is translated, doth call her the wife of *Cleopas*: and so by consequence, she should from her husband beare that surname. But whether from father or husband, most certaine it is, by the *Euangelist Iohn*, shee was the sister of *Mary* the Virgin, and that by the mother, and not by the father.

And that shee had either been, or then was, the wife of *Alpheus*, S. *Matthew* doth inferre, Chap. 10. 3. for *Alpheus* was the father, and she the mother of *James* the lesse, as also of *Ioses*, *Matth.* 27. 56. vnto whom *Judah* was brother, *Luk.* 6. 16. and *Simon* is reckoned a brother among them, *Matth.* 13. 53.

But this *Simon* the sonne of this *Mary*, and Bishop of Ierusalem (saith \* *Aegesippus*) was of the kindred and lineage of *Dauid*, for which, and for his Christianitie, hee was accused vnto

*Traian*

*Traian* the Emperour, and patiently suffered death vnder *Atticus* the Con-  
sull, as likewise many others of *Iudahs*  
Tribe for the same occasion of kindred,  
vnder him, and other Emperours did,  
and had done. So as (it may be objected)  
*Iesus* stood not sole heire vnto *Da-  
vids* Crowne, but that this *Simon*, and  
others also were interrested therein.

But thereunto may bee answered,  
that albeit these, and many others al-  
so in those daies, were of *Iudahs* Tribe,  
and *Dauids* kindred, yet that prooueth  
not, they were of the children either of  
*Abind* or *Rhesa*, the sonnes of *Zerub-  
babel*, from whom the right is deriued  
by both the *Euangelists*.

Nor were these men, *Zebedee* and  
*Alpheus*, (the husbands of these *Ma-  
ries*) nor *Cleopas*, whether husband or  
sonne, knowne to be of *Dauids* line, or  
of *Iudahs* Tribe, by any apparancy of  
text : and therefore, neither themselues  
nor sonnes could be knowne heires vn-  
to *Dauids* Throne, and *Iudahs* King-  
dome.

But *Christ* being the Sonne of the first-

*Simon Bi-  
shop of Je-  
rusalem,  
suffered vn-  
der Atti-  
cus.*

*Obiect.*

*Ans.*

*Zebede,  
Alpheus,  
Cleopas,  
unknowne  
to be of  
Iudah.*

<sup>b</sup> Col. 1. 15 first-borne *Mary*, and himself the <sup>b</sup> first-borne of every Creature, is therefore before any of these sonnes or parents in title to the Crowne; the Law hauing established, <sup>c</sup> the first-borne to inherit.

For if in all things hee was to haue the <sup>d</sup> preeminence, then most especially in that of *Judahs* Crowne, it being referued for him, vnto <sup>e</sup> whom it most rightfully belonged, and hee the onely rightfull heire vnto *Dauid*, as we haue said.

Neither had *Mary Cleopas*, the mother of *Iames*, *Ioses*, *Judah*, and *Simon*, been a former wife vnto *Ioseph* the Carpenter, as consequently shee must, had *Ioseph* been father to any of these her borne sonnes.

For it is euident, that she liued after the death of *Ioseph* the Carpenter; for with *Mary* her <sup>f</sup> sister shee beheld *Christ* vpon the Crosse; whereby is most manifest, that with *Mary* her sister shee could not haue been a wife vnto *Ioseph*, nor *Ioseph* haue been a iust man (as S. *Matthew* records him) had he

<sup>f</sup> Ioh. 19.

25.

*Mary Cleopas could not be wife vnto Ioseph, her sister being alive.*

he enioyed two sisters at once, but rather a transgressor of the Law, which saith, *& Thou shalt not take a wife with her sister, during her life to vex her.*

And that *Iames* the lesse, the son of this *Mary*, was the sonne of *Alpheus*, we haue shewed, and how hee and the rest were called the brethren of *Iesus*, we may soone perceiue, if we consider, that the vsuall custome of the Iewes was, to call not onely any of their kindred brethren, but them also of their Countrey and Tribe, as *Moses* did the *h Striuers*; and as they of *i Israel* were brethren to them of *Iudah*: and in that sense did the *Iewes* call them the brethren of *Iesus*; when, seeing his person, his wisdom, and workes, and knowing his parents, kindred, and education in the trade of a poore Carpenter, with great admiration they objected and said, *k Whence hath he this learning? Is not this the Carpenter, Maries Sonne? the brother of Iames and Ioses, and Iudah and Simon? and are not his sisters here with us?*

And *Iames* the lesse, being the sonne of

*8 Leuit. 18  
18.*

*Iames the  
lesse, was  
not the na-  
turall bro-  
ther of Je-  
sus.*

*h Act. 7. 26  
i 1. King.  
12. 24.*

*k Mark. 6.  
3.*

of

<sup>1</sup> Iohn 19.  
25.  
Iesus and  
James  
were Cousin-  
germans.

\* Lyr. an-  
nota. vpon  
Gal. I. 19.

Iesus  
brought vp  
vnder Io-  
seph the  
space of  
twentie  
nine yeeres.

In libro de  
fensorium  
curato-  
rum.

<sup>m</sup> Mat. 13.  
55.

of *Mary*, who was the sister of <sup>1</sup> *Ma-ry* the Virgin, was then the Cousin-german (as we speake) vnto *Iesus*, euen his Aunts soring: and from that his neere consanguinitie, was called the Lords brother; and not from *Ioseph* by a former wife, as some haue imagined, nor any similitude or likenesse that he had vnto *Iesus*, as *Lyra* saith, he was of, both in face and lineaments of body.

But much more properly was *Iesus* euer taken, and reputed to be the sonne of *Ioseph*, for that *Ioseph* was his bringer vp in the trade of a Carpenter, and his maintainer of liuelihood the space of twenty nine yeeres. For so Bishop *Armacanus*, in reproouing the idle liues of begging Monkes and Friers, bringeth *Christ Iesus* for an example against them: who wrought (saith hee) in the trade of a Carpenter vnder *Ioseph* his supposed father, before the manifestation of his function. And hauing no father vpon earth amongst men, but *Ioseph* the Carpenter, is therefore commonly called, <sup>m</sup> the sonne of *Ioseph*

*Ioseph* the Carpenter.

And *Ioseph* likewise for the foresaid causes, is often reputed, and called the father of *Iesus*: and so doth *Mary* her selfe call him, when finding *Iesus* among the Doctors in the Temple disputing, she said, <sup>n</sup> *Sonne, why hast thou thus dealt with vs? behold, thy Father and I haue sought thee sorrowing.*

And vpon the same ground that *Ioseph* had no issue of himselfe begot, is built the perpetuities of *Maries* Virginitie; who being blessed aboue women, doubtlesse had not been subiect to the curse of barrennesse, had *Ioseph* euer knowne her as his wife.

And the childe so begot and borne, had been heire to *Iudahs* Kingdome in the right of the Father; *Iesus* being but sonne to the mother (nor shée any wise interested vnto *Salomons* Crowne) whilest *Ioseph* her husband liued, or any childe from him.

But *Ioseph* being a iust man, and beleeuing the *Angell* that told him, his wiues conception was by the Holy *Ghost*, forbore to touch by marriage

T

know-

*Ioseph* is commonly called the father of *Iesus*.

<sup>n</sup> Luk. 2. 46.

*Maries* perpetuall virginitie confirmed.

*Her* virginitie proued by consequence.

why Io-  
seph for-  
bare the  
bed of ma-  
trimony.  
n Ezek.  
44.2.

\* See Saint  
Hierom  
and Lyra  
upon Eze-  
kiel, chap. 4

o Exod. 30  
37.

Maries  
wombe the  
holy Taber-  
nacle.  
P Cant. 2.1

knowledge, that her *Virgins blessed wombe*, wherein the *Sonne of Righteousnesse* had been incarnate.

For as the outward East-gate of *Ezekiels glorious Temple*, was com-  
manded to stand shut, and no more to be  
opened, and no man to enter in by it, be-  
cause the Lord God of Israel had entred  
in that way: so that sanctified Virgins  
\* blessed body remained vnknowne by  
man for euer, because the Prince of  
Princes, *Christ Iesus* her Sonne, had  
entred the passage vnto his humanitie,  
through that *holy gate* of his Taberna-  
cle *Mary*, of all women the most bles-  
sed.

And as the o *Spices* confection com-  
pounded in the first *Tabernacle*, was  
onely to be employed vpon, and in the  
first *Tabernacle*, where God did make  
his Couenant with *Moses*; so the sweet  
composition of the eternall Deity, with  
the then assumed humanity, in the  
wombe of that P *Rose* or *Lilly of Zion*,  
was no more to be attempted in that  
sanctified *Tabernacle*, wherein Gods Co-  
uenant was performed in becomming  
the



the *Immanuel*, for the saluation of man; which wrought (no doubt) in *Ioseph* the husband a reuerend forbearance, though ¶ the bed of marriage be holy and vndefiled.

¶ Heb. 13.

4.

These things beeing so, as by the Scriptures we find them not otherwise; *Iesus* his title stands firme for *Iudahs Crowne*; for he hauing neither brother nor sister, vncler nor kinsman by any descent, either from *Abin*; or from *Rhesa*, any kindred at all; is himselfe then the onely immediate and next heire vnto them both; both by *Ioseph* his father, and by *Mary* his mother: and by that double line is by Saint *Matthew*, and Saint *Luke*, deriued from *Abraham*, *Iudah*, and *Dauid*; and by the foure *Euangelists* in that his double right, is twenty eight times recorded, stiled, and called *King of the Iewes*.

*Iesus solely heire vnto Dauids Crowne by his double line.*

*Iesus is twenty eight times stiled and called King of the Iewes. The fourth Obseruation.*

And thus much of the third point. Now remaineth the last in the acknowledgement of that title, to rest onely in the person of *Iesus*, the expected sonne of *Dauid*, whose reigne doth continue for euer.

The Gen-  
tiles first  
sought af-  
ter Christ.  
\* Luk. 2.2.  
A vniuer-  
fall Peace,  
when Christ  
was borne.

\* Virg. Æ-  
neid. lib. 1.  
Christ's com-  
ming in the  
flesh, obser-  
ued by the  
heathen.

\* Eclog. 4

\* In vit.  
Aug. Sec.  
94.

The first acknowledgement then of this promised King, was obserued by the Gentiles, when by his Starre they were led vnto the new-borne *Babe, King of the Iewes*: which was in the fortie two yeere of *Augustus Caesar*, when *Cerennius* was Gouvernour of *Syria*: and when in token of a vniuerfall peace, the Temple of *Ianus* stood shut in Rome.

Which peace was so famous, as the most famous among the heathen Writers, found matter enough to enlarge their wits vpon: as *Virgil* in his \* *Æneidos*, and speech of *Iupiter*, doth make him a Prophet, to foreshew the peace that should bee enioyed, when as *Mars* his Temple should bee neglected, and his hands bound in chaines of brasse. And in his *Eclog*, speakes of \* an vnspotted Maide, a blessed Babe, and of golden dayes.

And *Marcus Tullius Cicero* (as himselfe reporteth) saw in his dreame, *A Childe of an ingenius and beautifull countenance, let downe from Heauen by a golden chaine*. And \* *Suetonius* after him,

him, from *Iulius Marathus* obserued, that euen then, *Nature was about to bring forth a King, that should reigne over the whole World.*

And albeit these men in their flatteries, did appropriate these their speeches, either to the Emperour *Augustus* himselfe, or vnto some of his fauourites, yet *Micah* tels vs, that in these dayes the weapons of Warre should be made the instruments of Peace; for saith he, in the last dayes  *Swords shall be broken into mattocks, and speares into Sithes,* and that euery one should sit vnder his owne Vine, and vnder his Fig-tree, and none should make them afraid.

And *Isaiah* speaking to the same purpose, particularly applieth it vnto *Christ*: for (saith he)  *Vnto vs a Childe is borne; vnto vs a Sonne is giuen, the gouernement is vpon his shoulder, and his Name is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

Which Peace was declared to the world by the *Angels* from Heauen, in

*The Scriptures confirme what the heathen speak.*

† Mich. 4. 3, & 4.

† Esa. 9. 6. *The attributes of Christ.*

<sup>u</sup> Dan. 2.  
41.

Daniels  
prophecy  
written in  
Chaldea,  
was the  
cause that  
the Chalde-  
ans first  
sought after  
the King of  
the Iewes.

<sup>x</sup> Matth. 2.

<sup>y</sup> Ioh. 19.

15.

<sup>z</sup> Deut. 17.

15.

this last age of the Iewes Common-wealth, when the <sup>u</sup> *Stone cut without hands, fell vpon Daniels Image*, that then stood but vpon his *toe of Clay*.

Euen then, and at that time, the Wise-men of the East comming from Chaldea (in whose language *Daniels* Vision was writ) followed his *Starre* into Iury, and in Ierusalem inquired for him, that was borne <sup>x</sup> *King of the Iewes*.

Which title was acknowledged without any contradiction, and confirmed by the *Priests* and *Scribes* themselves, both in affirming the place of his birth, and in acknowledging his office to be *a Ruler in Israel*.

And the malicious Iewes, to hinder his right to that Kingdom, could name none, but <sup>y</sup> *Cesar* a stranger, and that contrary to their owne Law enioyned by *Moses*; which said, <sup>z</sup> *Thou shalt not set a stranger, which is not thy brother, to be King ouer thee*.

And that *Iesus* was the acknowledged *King of the Iewes*, these speeches and demands of *Pilate* the Gouverneur  
(who

(who knew of no spirituall King nor Kingdome) doth manifestly shew;

<sup>a</sup> *Behold your King: Will yee that I release vnto you the King of the Iewes?*

<sup>b</sup> *What shall I doe vnto him whom yee call King of the Iewes? Shall I crucifie your King? and the like.*

Yea, and the holy Ghost enforced his owne wicked hand, to subscribe His most iust title thus: <sup>c</sup> IESVS OF NAZARETH, KING OF THE IEVVES: which he wrote in *Hebrew, Greeke and Latine*, that all might reade, and fixed it ouer his head vpon the Crosse, that all might see, as himselfe had said, *Behold your King.*

And being admonished by the Iewes States-men to alter the inscription, as too much derogatory vnto *Casars* title, and no lesse then a matter of high treason in himselfe, answered, *What I haue written, I haue written*, euen to the danger of his owne life.

And *Christ* himselfe that needeth no testimony of men, answering *Pilate* to his question, <sup>d</sup> *Art thou a King?* said, *Thou sayest that I am a King: To this*

*Iesus acknowledged to be King of the Iewes.*

<sup>a</sup> Iohn 19.

14.

<sup>b</sup> Mark. 15

9, 12.

<sup>c</sup> Iohn. 19.

15, 22.

*Pilate forced to testifie the truth.*

*Pilate his resolution of what he had writ.*

*Christ acknowledged himselfe a King.*

<sup>d</sup> Iohn 18.

37.

end was I borne, and for this cause came I into the World, that I should beare witness vnto the truth; and euery one that is of the truth, heareth my voyce.

And the same opinion of his Kingly title after his resurrection, it seemeth, the Iewes in *Thessalonica* had; when they accused *Iason* before the Rulers, that against the decree of *Cæsar*, he suborned them that taught, there was another King, euen one Iesus.

Act. 17. 7.

Thus then we conclude, that this Iesus the Sonne of the Virgin, was the expected King of the terrestriall Kingdome; the reall King without any Competitor to that Crowne: And the acknowledged King of the Iewes; both by the Gentiles, & by the Iewes themselves.

But because in *David*, and in the rest, there was a figure of a Priestly, or spirituall King and Kingdome, as well as of a reall and earthly; Some haue thought the figured onely (and not the reall) did belong vnto Christ, for that himselfe disclaimed all regall authority vpon earth.

But

But if wee well consider, that hee alone is the *Alpha* and *Omega*, *through whom, and for whom, all that is writ, was writ; and in whom, all the promises of God are Yea, and Amen:* we must then include as much vnto him the substance, as was proper vnto *Abraham*, and his other figures; else was not *Christ* the heire of all, and the first among Brethren.

Therefore as we began in *Abraham* for the Terrestriall, let vs likewise begin in him for the Celestiall; who in his daies was both a *King*, and a *Priest*, and in them both a true figure of him (his seede) that was to come.

That *Abraham* was a *King*: his kingly authoritie, in his leagues offensive, and defensive, made with the *Kings* of the *Canaanites*, doth sufficiently shew: For as a *King*, hee bare himselfe among those his confederates, both in the victory, and diuision of the spoiles, gotten and taken at *Sodom* in the recouerie of his brother *Lot*.

And a *Priest* likewise he was, for he built *Altars*, and sacrificed vnto the Lord;

*Christ is heire of all.*  
*Apoc. 1. 8*  
*Rom. 1. 16.*  
*1. Cor. 1. 20*  
*Christ the substance, is nothing inferior to his figures.*

*Abraham a King in power.*

*h Gen. 14.*

*Abraham a Priest in sacrificing.*

i Gen. 22.

YI.

Abraham  
was both  
King and  
Priest.

k Gen. 35.

22.

l Gen. 34.

25.

m I. Chro.

23. 13.

n Exod. 4.

14.

David in  
state, both a  
King and  
Priest.

Lord; and would haue done his owne sonne *Isaac*, had not his hand bin stay-  
ed by <sup>i</sup> an *Angell* from heauen: so that  
in both, he was really a King of that  
earthly *Canaan*, and personall a *Priest*  
in his ministeriall *Sacrificings*; and in  
them both was typically a true figure  
of *Christ*.

To both these functions, *Isaac* was  
his heire; *Iacob* his, and *Iudah* his; for  
the three brethren, *Ruben*, *Simeon*, and  
*Leui*, were disinherited both of kingly  
*Priesthood*, and Lay *Kingdome*, vpon  
their <sup>k</sup> trespasses against *Iacob*s bed, and  
in <sup>l</sup> *Shechem*s slaughter.

But the Ministeriall settled vpon  
<sup>m</sup> *Leui*, *Iudah* possessed not, for these  
were separated when *Moses* was the  
Messenger, and *Aaron* the Mouth, to  
worke and denounce great <sup>n</sup> plagues  
vnto *Pharaoh*, and were neuer returned  
nor ioyned againe.

But the State standing in a settled  
policy in *Dauids* dayes, *David* stood  
in state both of *King* and *Priest*, from  
his fathers, *Abraham*, *Isaac*, and *Iacob*;  
and was both a *Kingly Priest*, and a  
*Priestly*



*Priestly King* in the Land: for the Scepter of *Iudah* hee bare, whereunto all were obedient; and the *Leuites* of *Aaron* hee ordered for their ° seruices in the Temple (though the Ministeriall still lay in *Leui*.)

So did *Salomon* in assembling the *Priests*, to bring the things of the *Tabernacle* into the Temple, and p in praying for, and blessing the people.

This Kingly authoritie, and Priestly dealings, to remooue the defects of Church and Commonweale, we see in King *Asa*, that slew all Idolaters without regard of persons, 2.*Chron.* 15. 13. in *Iehoshaphat*, that tooke away the high Places and Groues out of *Iudah*, 2.*Chron.* 17. 6. in *Hezekiah*, that reformed the Land of their Groues and grauen Images, breaking to pieces the brazen Serpent that *Moses* had set vp, 2.*King.* 18. 4. and in the young King *Iosias*, his care for the Temple, and continuance of the Passeouer, which hee commanded to be kept, 2.*King.* 23. 21.

And this power of Scepter and Censer, made the whole Throne of *Dauid*; wherein

° 1. *Chro.*  
24.

*Salomon*  
in state both  
of King and  
Priest.

P 1. *King.*  
8. 2.

*Asa*, *Iehoshaphat*,  
*Hezekiah*,  
and *Iosias*,  
in state of  
Kings and  
Priests.

*Christ was  
the substance of  
these his  
figures.*

<sup>c</sup> Ier. 33. 17

wherein *Christ* the true substance was to sit for euer, as had been promised to *Dauid* of *Iudah*, that hee <sup>c</sup> should not want one to sway the Scepter, nor *Leui* a Sacrificer to stand and minister before the Lord for euer, which none could do, but *Iesus* the Sonne, who liueth blessed for euer and euer.

*Christ Iesus  
the heire in  
all things  
unto these  
his fore-  
goers.*

<sup>c</sup> Heb. 1. 2.

Rom. 4. 13.

And that *Iesus* in these things was heire to *Abraham*, *Isaac*, and *Iacob*; to *Dauid*, *Salomon*, *Asa*, *Hezekiah*, and *Iosiah*; and in truth to all the Patriarkes and Promises in the Law, is witnessed by the Apostle, who calleth him, the <sup>c</sup> Heire of all things, the Heire of the World.

*Christ figured in Melchizedek.*

<sup>u</sup> Heb. 7. 3.

16.

And in the person of *Melchisedek* proueth his function, both of King and Priest. A King of Peace, without beginning of dayes, or end of time; and a <sup>u</sup> Priest, not made after the Law, but after the power of the endlesse life, that continueth for euer.

<sup>x</sup> Ps. 110. 1.

<sup>y</sup> Mat. 12.

42.

*Dauids* <sup>x</sup> Lord hee is called by *Dauid* himselfe, greater then <sup>y</sup> *Salomon* in his wisdom and works: and for zeale to the Lords House, exceeded both *Asa*,

*Asa, Hezekiah, and Iosiah, cleansing the Temple of prophane ⁊ merchandizing, and instituting for the Passeeouer, the \* Sacrament of the Lords Supper: and for the Lambe of the Law, (the figure) his owne body (the substance) The \* Lambe of God that taketh away the sinnes of the world: and reigneth after death, Davids Lord for euer.*

But the date of that earthly policy, now neerely expired, *Christ* came not to continue it further, but as a better *Ioshuah*, to bring the people into a better rest, then that transitory *Canaan* was: euen into that *Kingdome of glory* which was appointed vnto him by his Father, and which himselſe ⁊ appointed to his Apostles: where they should sit vpon<sup>b</sup> *Twelue Thrones, and iudge the twelue Tribes of Israel.*

And therefore to draw their mindes from the one, and to fix them on the other, he vsed neither worldly pomp, nor worldly power; but refused all offers of magistracy, yet to no preiudice of his right, but rather as impediments to his function.

For

\* Luk. 19. 45.

\* Mark. 14. 22.

\* Ioh. 1. 29.

*The end of Christs comming.*

⁊ Luk. 22. 29.

d Mat. 19. 28.

*Christs refusal of Magistracie, no impediment to his authoritie. why Christ refused Magistracy.*

For surely had he executed any temporall authoritie among them, then temporall strength had bin imputed to his spirituall actions: so forward were the people to outward things.

For preuention whereof, wee see all outward meanes failing. His father was a poore <sup>c</sup> Carpenter, and of small esteeme (read of) among the people: his mother noted by the pen of the Euangelist, to bee of the meanest estate, as appeareth by the offering for her purification, which was but a <sup>d</sup> *paire of Turtle Doves, or two young Pigeons*; the oblation enioyned for the poorest sort of women, as the Law had said: <sup>e</sup> *If shee bee not able to bring a Lambe, shee shall bring two Turtle Doves, or two young pigeons, vnto the Priest*, which Mary did.

And in the person of Iesus himselfe, all outward appearances were likewise preuented: For his first entertainment was poore, his *birth-Chamber* <sup>f</sup> a *Stable*, and his *Cradle* a *Crach*, for there was no roome for him in the Inne. The prouision for his liuely-hood, was scantier then the world afforded vnto vnrea-

<sup>c</sup> Mat. 13.

55.

Christ's parents poore.

<sup>d</sup> Luk. 2. 24

<sup>e</sup> Leuit. 12. 8.

Christ's povertie.

<sup>f</sup> Luk. 2. 7.

vnreasonable Creatures, for the *5 Foxes* had holes, and the birds nests, but the Son of man, no place to lay his head.

*5* Matth. 8.  
20.

And in the short passage of his king-ly triumph, when with concourse he was followed, and with shouts of *h Hosanna*, saluted *King of Israel*; his reioycing was teares, with sighes for *Ierusalem*, that knew not of that her visitation.

*h* Luk. 19.  
42.  
Christ's  
triumphs  
was teares.

Neither after his death had hee the preeminence (as most of them had) to bee buried in the graues of their fathers, but was laid in the *i Sepulchre* of another man, and at another mans charge intombed: such fauours the world affoorded vnto this great King.

Christ  
poore after  
death.  
*i* Mat. 27.  
60.

And therefore as it had been of him prophesied, that he *k should be a man despised, without forme or beantie, meek, and lowly, as a Sheep to the slaughter, a iust and a poore King*; so was it expedient that all these parts, in the person of *Iesus* should bee fulfilled. And so himselfe taught in the way to *Eman*s, when he *l began at Moses and all the Prophets*, and by them proued, that  
*Christ*

*k* Isai. 53.  
Christ's ap-  
pearance  
according  
to the Pro-  
phets.

*n* Luk. 24.  
27.

*Christ* ought so to haue liued, and so to haue suffered as he did.

And therefore the obiection made by *Iulian* and others, That had *Christ* beene really King of the *Iewes*, then had he exercised the authority really of *King of the Iewes*; deserueth no answer.

*Christ called the Son of man, yet had no man to his father.*

For as he was called, and verily was the Sonne of Man, although he had no immediate father among men vpon the earth: so was hee called, and verily was, *King of the Iewes*, though he vsed no kingly authority among men on the earth.

*The ancestors of Christ kept from the crowne, which Christ came not to recover.*

And why should that be objected more against *Iesus*, then against all his Ancestors the *high Saints*, from *Abinad* to *Ioseph*, who by birth, were the vndoubted heires to that *Crowne*, which notwithstanding was vsurped vpon by the *Gentiles*, about the space of 400. yeeres?

Neither had they any promise, that they should euer recover that terrestriall kingdome; but rather, that they should possesse the eternall, which  
none

none could take from them.

And that *Christ Iesus* was King of that Kingdome promised: and that Son, that should sit vpon *Dauids Throne* for euer: (which none besides him could euer doe,) we may further proue by his life after death.

For as hee assumed the flesh of *David*, and in the same flesh was the vndoubted heire of *David* to the very instant of his death; and in his death also had the same title deuulged to the open view of all, which hee carried with him to his graue; so after his sleepe (for his death was but a sleepe vnto him) in his person only it remained as before, & in his person only shal remaine for euer.

For the same humane body that was borne King of the Iewes, (so called and acknowledged) liuing after death; the same humane body (though being also glorified) had the same faculties, preeminence, and prerogatiues of life, and rights therunto belonging, as before in his body was subsisting.

For death hauing no power to retaine him in the graue, his humane bo-

Dan. 7. 17.

2. Sam. 7. 16.

*Christ had the title of King of the Iewes in his death.*  
August. ciuit. Dei. lib. 16. cap. 41.

*Christ's body resuming life, had the same faculties as before.*

Acts 2. 24.

P I. Cor. 15

6.

The many  
witnesses of  
Christs re-  
surrection.

9 Ephes. 2.

14.

r Mat. 27.

51.

Christ the  
accomplish-  
er of what  
was fore-  
told.

dy after his resurrection, was againe verily a humane man among men upon earth the space of forty daies. In which time, at sundry times hee was seene (saith the Apostle) of the *Apostles*; and at one time, of *above five hundred brethren at once*, All of them being faithfull witnesses of his presence in the flesh: for of the vniuersall, after his resurrection, hee was neuer seene in his flesh.

And now *Dauids Kingdom* come to the full period, and the wall of separation betweene Jew and Gentile pulled downe, when the vaile of the Temple was rent asunder, *Christ* ~~Is~~ then that was heire of all, before all beginnings, is thenceforth king ouer all, vnto all eternities. For being the *Seede*, the *Shiloh*, and the *Sonne* promised to sit on *Dauids* throne for euer: Accordingly came of *Abraham*, *Isaac*, *Dauid*, and of *Mary*, in the towne *Bethlehem*, as the Prophets had told; and by the title of *King of the Jewes*, was sought for, acknowledged, and so stiled, as the onely next heire to *Sal-*



*mond Crowne*, as we haue shewed.

But that earthly *Canaan* vsurped by *Herod*, and the *Cesars*, hee came not by strength to recover; the terme of that tenor so neerely expired; but rather taught that *Cesar* should haue *Cesars* paid tribute as a subiect, though himselfe the *2* *Some was free*, and would not giue iudgment of death for Adultery, when it was not lawfull for the *Iewes* (his nation) to put any man to death.

For his coming, as the *Angel* told *Daniel*, was to a farre more heavenly intent, namely, to *expiat sin*, to *abolish* *7 iniquitie*, to *establisth righteousness*, to *seale vp wisdom and prophesie*, and to *anoint the most Holy*. But of the earthly he shewed, that both *City* and *Sanctuary* should bee destroyed. And so much *Saint Stephen* (whose face shone *Angel-like*) affirmed vnto the chiefe Priest of the Iewes, when he said, that *Iesus of Nazareth* should destroy that place, and change the *2* ordinances that *Moses* had giuen them.

Which most manifestly he did, when

Christ came not to disturbe peace.

¶ *Luk. 20.*

25.

¶ *Mat. 17.*

26.

¶ *Ioh. 8. 12*

¶ *Ioh. 18.*

31.

¶ *Dan. 9.*

24.

S. Steuen

*Angel-like,*

*spake the*

*words of an*

*Angell.*

¶ *Act. 6. 14*

<sup>a</sup> Ioh. 3. 14

finis

Col. 2. 14

3. 14

<sup>b</sup> Heb. 9. 13

24

<sup>c</sup> Ioh. 19. 30

30

1. 8. 10. 11

1. 10. 11

12

<sup>d</sup> Heb. 1. 13

1. 13

<sup>e</sup> Apoc. 3. 7

1. 13. 14

1. 13. 14

<sup>f</sup> Cant. 3. 1

1. 1

1. 1

1. 1

his body the true *Serpens*, was lifted vp betwixt Heauen and Earth, to make an atonement betwixt heauen & earth: his blood, as the Lambes sprinkled vpon the Altar of his Crosse, making cleane the conscience of the offender: and lastly, his voyce vtering this last Period of people and state, *It is finished*, when ended the Ceremonies and holinesse of the place:

And having conquered Satan, Sin and the Graue, is entred into his Kingdome of glory, is set in Maiesty and power at the right hand of God his Father, and all his enemies made his foot-stoole for euer.

O thou that hast the *Key of David*, that openeth, and no man shutteth; open our hearts to belecue in thee the King of glory; and the Gates of thy Kingdome, that wee may enter in the day of thy Marriage, and behold thee our King, crowned with *Salomons Crowne*.

CHAP.

CHAP. XII.

*A touch of some Iewish, and vaine Genealogies, which hinder truth; and against which the Apostle warneth.*



Having thus shewed some principall vses of the sacred *Genealogies*, for Story, for Christ, and for his Kingdom; and therein vrged no more then the *Scriptures* inforce: it followeth by order and desired satisfaction, that some-what be spoken of their forced abuses, falling vnder the check of the *holy Ghosts* pen.

That there are *Genealogies* endles, which with fables breed *questions* rather then godly *edifying*, the Apostle sheweth: and among foolish *Questions*, *Contentions*, and *Wranglings* about the *Law*, ranketh 3 *Genealogies* that are *unprofitable and vaine*. And vpon these texts some presume so farre, as they think themselues freed from the search of all *Genealogies*: and others demand,

*Vaine Genealogies.*

f 1. Tim. I.

4.

3 Tit. 3. 9.

whether saluation consisteth vpon their pregnant knowledge, or damnation vpon the ignorance therein.

That wee are not freed from the search, the commandement of *Christ* doth inforce; who inioyneth the search of the *Scriptures*, and the reading of *Moses*, in whose writ, and whose pen, we find al the *Patrimarks* recorded from *Adam* in *Paradise*, to *Ioshua* the *Captaine* that placed the *Tribes* in the *Land*. Whence the writers of the *Chronicles*, of *Ezra*, *Nehemiah*, and *Rueb*, continue their memorials vnto *Zerubbabel*: and thence likewise by the same *Spirit*, they are recorded to *Ioseph* and *Mary*, and euen vnto *Christ Iesus* himselfe.

That *Paul* therefore should contradict *Moses*, being brought vp in his lawes <sup>i</sup> at the feet of *Gamaliel*, and should condemne those for foolish, which he maketh the pillars of his stories, may not bee consented vnto; neither that in his Apostleship, he should account the search and knowledge, how *Christ* was come in the flesh, for

vaine :

<sup>b</sup> Ioh. 5. 39

The Genealogies of the *Scriptures* not forbid.

Genealogies recorded through the whole *Scriptures*.

S. Paul did not contradict *Moses*.

<sup>i</sup> Acts 22. 3

vaine: seeing among the many graces of the Iewes, for *k* *Adoption, Glory, Conuenants, the Law, service of God, and the promises*, himselfe sheweth, that *Christ* from those *Fathers* I came and tooke flesh, vrging the doctrine of his humanity in most of his Epistles, and putting his Disciple *Timothy* in minde, *To remember that Iesus Christ was made of the<sup>m</sup> Seed of David.*

And that the Scriptures are of an equall esteeme, the *Rabbins* (in that thing only commendable) affirme, who hold these words in *Genesis*, *n* *The sons of Cham were Cush and Mizraim*, with the like wisdome from God, as these words in *Deuteronomie*, *o* *Heare, Israel, Iehonah our God, Iehonah is one*; being both of them breathed from one and the same Spirit. And *Rambam* witnesseth, that *Manasses* was of old time condemned, because he held, that the *Families of<sup>\*</sup> Ishmael, Esau*, and such like, *had not the like use for histories as the others had*; and therefore hee forbade the reading of *Moses*, as bookes not penned by the wisdome of God.

*k* Rom 9.4

*l* Rom. 1.3.

*m* 2. Tim. 2.

8.

*n* Gen. 10.6

*o* Deu. 5.6.

Each text  
of Scrip-  
tures of  
equall au-  
thoritie.

*\* Rambam  
cited by H.  
Bro M.S.*

The Rab-  
bins feig-  
nings 100  
100 grosse.

Ioseph. lib.  
1. cap. 4.

\* Lactan.  
lib. 2. c. 15.

\* August.  
Ciuil. Dei,  
lib. 15. cap.  
23.

P Gen. 6. 2.

Dinah.

\* Baba.  
Batra.  
H. B. in  
concent pla-  
ceth Iobs  
afflictions  
at Moses  
birth.

But how true so euer this accusati-  
on is of *Manasses*, most certen it is, that  
the *Rabbins*, and others their like, haue  
fained many and so false *Genealogies*,  
as might very well moue the *Apostle* to  
forbid their abuse.

For vnto our first parents, they faine  
foure children to be begotten, and born  
of *Adam* and *Eue*, in the first day of  
their Creation. \* And in the first world  
they say that Giants were begotten, by  
the false angels, vpon the faire daugh-  
ters of men. *Noah* the righteous, they  
make vnrighteous, in faining him to  
take to wife *Naamah*, the daughter of  
the double-wiued *Lamech*, and sister to  
*Tubalcain*: so should that holy *Patri-  
arke* sinne with the P sonnes of God, in  
choosing a wife of the daughters of men.

*Dinah* the daughter of *Iacob*, ha-  
uing no husband in the Scriptures re-  
cord, they \* marry to *Iob*, the great man  
in the East, though shee was elder then  
his afflictions by an hundred and seuen-  
ty yeres. And more absurdly they mar-  
rie her to *Simseon* her brother, naming  
her the *Canaanite* and mother of *Saul*.

*Iacob*,

*Jacob*, they faine to haue had a twin-daughter borne with euery of his sons, as *Adam* by the is fained to haue had. And good *Thamar* that got *Judah* vnto her bed, they make to be the daughter of *Melchisedek* king of *Salem*, who died ninety seven yeres before *Judah* was borne.

Thamar.

So likewise *Ruth* the *Mothite*, hauing no father named in Scripture, nor *Eglon* king of *Moab* any daughter, *Rabbi Iarchi* and others faine *Ruth* therefore to bee daughter to King *Eglon*.

Ruth.

*Keturah* likewise, the second wife of *Abraham*, the *Rabbins* will haue to be the same *Hagar* that had borne him *Ismael*, \* lest incontinency should be imputed vnto him, for marrying another woman, hauing known *Hagar* before. And from the sonnes of the, said *Keturah*, they bring both *Balaam* the Gentile Prophet, and *Queene of Sheba*, that came to heare the wisdome of *Salomon*.

Keturah.

\* Saith Polycro. 1 b. 2 c. 11.

9 1. King. 10.

As also doubtles from the *Rabbins*, the *Christians*, *Origen* and *Chrysostom*, from

from

Balaam.

\* Lege hi-  
stor. mag.  
Colonia.  
Jonas.

from the said *Balaam* doe bring the  
\* *wise men*, that from the *East* followed  
the *Starre unto Christ*: and so *Doro-  
thens* and *Epiphanius* make *Jonas* the  
*Prophet* to be the widowes sonne of  
*Sarepta*, whom *Elias* raised from  
death.

Abraham.

In like sort, when some great perso-  
nages are but once named in the Scrip-  
tures, they make them to bee some o-  
ther famous men, by other names. So  
*Esthan* the *Ezrathite*, the Author of the  
89. *Psalme*, *Kimchi* and *Iarchi* affirme  
to be *Abraham*, because that *Psalme*  
goeth before the *Psalme* of *Moses* the  
man of *God*: and because *Ezrathite*  
may be translated *Oriental*.

† I. King.

4. 31.

\* H. B. in

M. S.

Moses.

Aaron.

Iethro.

So \* *Chalcol* and *Darda*, whose  
*wisdome Salomon* is commended to ex-  
ceede, they feine to be \* *Moses* and  
*Aaron*: *Elishu* the *Buzite*, to bee *Ba-  
laam*; *Ibsan* to bee *Boaz*: and *Putiel*  
to bee *Iethro*. So likewise the forena-  
med *Rabbins*, *Kimchi* and *Iarchi*, make  
*Vriah* mentioned in † *Esay*, to be the  
same man that † *Iehoiakim* slew, though  
there were an hundred and twenty  
yeeres

Vriah.

† *Esay* 8. 2.† *Ier.* 26. 23



yeeres betwixt them. And *Zechariah* mentioned in the same *Prophet*, to be the same *Zechariah* that with *Haggai* prophesied after the returne from *Babylon*, betwixt whom were aboute two hundred yeeres.

But the writer of the Booke *Tobit*, falleth into farre greater finnes, in making an Angell to bee of the seede of man: as hee affirmeth *Raphael* to acknowledge his kinred from *Azarias* and *Ananias*, men well knowne vnto *Tobit*; contrary to the Doctrine of the whole Scriptures, which teach, that *Christ Iesus*, the great *Archangel*, \*ooke onely mans nature vpon him; and that the *Angels haue neither flesh nor bones, but are ministring Spirits*, to attend his Elect.

Which blasphemie, the blasphemous *Rabbins* further teach, in affirming, that there should come two \**Christs*, the one of *Dauid*, and the other of *Ioseph*: vpon which ground they build, who say, that *Hee whom the Iewes crucified, was not the same man that had bene borne of the Virgin Mary*;

Zachariah  
Tobits  
Raphel  
made a  
man.  
u Tob. 5.  
12, 13.

\* Heb. 2. 6.  
\* Luk. 24.  
39.

\* Rab. Mo-  
ses vpon  
Iudges,  
cited by De  
Plessio in  
true Reli.  
chap. 30.  
The Turkes  
Alcator.

A dangerous  
positi-  
on.

2 Dan. 9.  
24.

Daniels  
text wronged.

*Mary; but another in his similitude and likeness.*

In the contrary extremity, I would to God *Christians* had not offended, in denying *Christ* to be bee the *Messiah* mentioned in *Daniel the ninth*, a text most pregnant, shewing his office, of *Redemption*, in abolishing *Sinne*, and the efficacy of his *Death*, in ending *Sacrifice* and oblation in the place once holy.

For whereas the Angell *Gabriel* in the first yeere of *Cyrus*, and last of *Babels* *seuentie*, was sent vnto *Daniel* to declare the present liberty for his people decreed, and to assure a future, and fuller by the death of the *Messiah* determined, after the expiration of *seuentie times seuen yeeres*: they deny the words to bee meant of *Iesus the Sonne of Mary*; and Rabbinically apply the text to other purposes and persons: whereby a stumbling block is laid before the blinde *Iewes*, and an ynchristianlike testimony left of *Christian* *Iudaisme*. For more to shew contention, then truth or Religion, in a booke of that

that kind, thus it stands written :

\* *Of all the places in the old Testament, touching the coming of Christ, whereof there is great store, that verse in Daniel. (meaning the 24. of the ninth Chapter) is most excellent and cleere: yet withall, I deny (saith the Author) that by the Name of Messia in the verses following, Christ our Saviour is understood; for neither the true account of yeeres will suffer it, nor \* the text of holy Scriptures beare it.*

Two strong supporters verily if the foundation be sure; but seeing he setteth the one vpon the vncertaine *Olympicks*, and the other vpon a priuate and vnchristian interpretation, we may safely deny what he doth affirme.

Concerning the first then, or credit of the *Olympiads* to the disabling of other *Chronologies*, the iudgement of \* *Marcus Varro*, the learned Roman is brought: who will haue all vncertaine before the first *Olympiad*: for from the beginning of men to the first flood; for the ignorance of things therein happening, he calleth obscure or unknowne. From the

\* *Liuely in Persian Monarch, pag. 236.*

*A strange assertion verily.*

\* *pag. 230.*

\* *Marcus Varro touching the certaintie of Olympiads. In Censuerinus de die natali.*

the first Flood, to the first Olympiad, for the vaine tales contained therein, hee calleth false or fabulous. But from the first Olympiad to his owne age, for the truth and certainty of things therein recorded, he calleth Historiall, provided alwaies by Master *Linely*, that yee seeke them no higher then *Iphitus* their restorer.

\* *Linely*  
in his *Persian Mo-*  
*narchy*. p. 31

And these *Olympicks*, doth that holy tongues Reader make the only computators of the *Suns* course, in incircling the earth, for the space of 530. yeeres: and by them doth order that time, which is of most moment in the Scriptures of God.

*Olympiads*  
vainely  
made the  
stay of  
*Chronology*.

For by them hee will haue the *Angels* speech (for the death of *Christ*) accounted: by them the reignes and yeeres of the *Persian* Kings, from *Cyrus* to *Alexander* numbred; and by them the time from the rebuilding of *Jerusalem* by the returned, to the finall destruction thereof by *Titus* the *Romane*, calculated:

\* *Pag.* 70.

Affirming them to be a sure \* *Bul-*  
mark for *Chronologie*; warranted by  
the

*the \* month of Heaven is selfe by the Astronomicall eclipses therein happening; and the only \* Key to vnlocke the subt and hid meaning of Daniels oracles; without which by Scriptures alone (saith hee) they can neuer be opened: whereunto wee answer,*

*That Varro was a heathen, and had not read Moses, who seeth not whose writings notwithstanding were extant of things done from the first Creation, vnto the entrance into Canaan, nor the sacred Histories from Moses death, by others continued vnto Nebuchadnezzar the great King; else would hee not haue made these times obscure, that are most plaine, nor that the plainest, which is most obscure.*

*And if wee shall throughly examine those his so highly commended Olympicks either of beginning, continuance, restoration or agreements; wee shall finde them to be but a Babel of confusions, and the truth of time by them as hard to be traced, as \* is the way of a Ship in the waves of the Sea, or the flight of an Eagle in the ayre, the track of nei-*  
*ther*

\* Pag. 32.  
*A very wide mouth of him the speaker.*  
\* Pag. 36.

*Varro neuer read Moses, as it seemeth, else would he not haue said as hee did.*

*The one halfe of them are fabulous, as Du. Plesie, from Diodorus hath observed.*  
a Prou. 30.  
19.

Olympiads  
uncertaine  
of begin-  
ning.

Olympiads  
why begun,  
and their  
reward.

1. Cor. 9.

2. Cor. 9.

Job 8. 14.

Isai. 59. 9.

ther can neither be followed nor found.

For their beginning is but roused at, from *Heracles* that aimelesse marke: their neglect remained to the daies of *Lacurgus*; the tenth from the founder: their restoration was by *Iphitus* of *E-lis* (but set the centers in the circles of these times where yee can find them) and their celebration superstitiously begun in honour of the Idol of *Iupiter Olympius*; and againe, restored to cease a contagious pestilence, (if not to infect the world with their posterous accounts)

Their counsellour was *Apollo*; the instrument of *Satan*; their prize was a *Garland* of a *Spiders* Webbe, wouen in the boughes of a wilde *Olive* and fruitlesse tree; and their *Crownes* the crowne of vaine-glory, (and not that of Immortality, for which the Apostle counselleth the *Corinthians* not to strive) may well bee compared to the *barbuses* of *Spiders* in *Iob*, wherein was no confidence, and to the *Webbes* in *Isaiah*, that made no *Garments* to couer from cold.

Are these games then (the inuenti-

on

on of Satan) fit linkes to limit an Angels speech and account, for the saddest action that the world euer saw? and shall more credit bee giuen them for the time of the Suns course in the heauens, then vnto the heauenly Oracle of an Angel from God, for the time of his Sonnes death on earth?

Or shall those men, whose charge is to teach all Nations, that *the Kingdom of God is come in his Christ*, take their authority for the time of his coming, from such heathen Recorders as neither knew God, nor were <sup>h</sup> regarded of God in *the time of their ignorance*, as the *Apostle* witnesseth?

The <sup>i</sup> *City* and holy *Altar* (wee see) were measured by the *reede* that the *Angel* gaue vnto *John*, and by the same *reede* (the direction of God) did *Daniel* from <sup>k</sup> *Jeremy* measure the yeers of captiuiity, and from their expiration, was taught by an *Angel* from God, the time of *Christs* sufferings, without all helps of any secular learning, or account of heathenish *Olympicks*, but rather by farre more holier bands, tied

X

with

*Prophane  
heathen, no  
fit witnesses  
of Christs  
death.*

<sup>6</sup> Luk. 10. 9

<sup>h</sup> Act. 17.

<sup>i</sup> Apoc. 11.  
1.

<sup>k</sup> Dan. 9. 2.

*Diuine  
Chronology  
needeth no  
prophane  
helpes.*

<sup>l</sup> Dan. 9. 22<sup>m</sup> Dan. 10.  
1.<sup>n</sup> Dan. 10.  
21.<sup>o</sup> Acts 22.  
3.<sup>p</sup> 1. Cor.  
14. 18.<sup>q</sup> 1. Cor.  
15. 3.  
The Scrip-  
tures onely  
teach Christ  
to be the  
Messiah.

with the accounts of three most certain  
euent, as of *seven* *sevens*, *sixtie* *two* *se-*  
*uens*, and *one* *seuen*, in the *halfe* *whereof*  
*Christ* was to confirme the couenant,  
and in the end thereof to die; of which  
Couenant *Gabriel* confesseth that he  
was sent from God, *1* to teach *Daniel*  
the certaine knowledge: and *Daniel*  
himselfe acknowledged that he under-  
stood the thing, and had <sup>m</sup> *understan-*  
*ding* of the vision: which was vnlocked  
vnto him by no key of humane littera-  
ture, but by the <sup>n</sup> *Scriptures* of truth,  
as the *Angel* affirmed.

Neither *Saint Paul*, the greatest hu-  
manist among the Apostles, <sup>o</sup> *brought*  
*up* at the feet of *Gamaleel*, and spake  
<sup>p</sup> *more* *Languages* then all his opposers,  
euer relied vpon the *Olympicks*, or o-  
ther secular learning, touching the  
knowledge of *Christ* and his passion:  
But contrariwise confessed, that he had  
<sup>q</sup> *declin*ed vnto the *Corinthians*, that  
which hee had receined; which was,  
That *Christ* died for our sinnes, that he  
was buried, and rose the third day: and  
that hee did according to the *Scriptures*

of



of God, without other helps of *Olympicks*, or secular learning.

And as touching humane litterature (that any wise were opposite to the Gospell) hee admonisheth his Disciple *Timothy*, *to auoide prophane oppositions of Sciences falsely called, which while some professe, they haue erred concerning the Faith:*

1. Tim. 6.  
20.

And commendeth him for his knowledge in the holy *Scriptures*, which are able to make him wise, being giuen by inspiration of God, and are sufficiently profitable to teach, to improve, to correct, and to instruct, that the man of God may bee absolute.

2. Tim. 3.  
16.

And that *Light* which Saint Peter willett vs to guide our steps by, is the sure word of the Prophets: to the which (saith he) yee do well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day-starre arise in your hearts.

2 Pet. 1.  
19.  
The diuine  
Scripture  
is the onely  
light to  
guide our  
Faith by.

But that the *Olympicks* could be the *Light* to leade vnto that knowledge, or the *Starre* to enlighten the sacred Stories by their accounts, is so farre

*Olympiads  
falsifie the  
true Chro-  
nologie of  
Scripture.*

*The varia-  
ble begin-  
nings of the  
Olympiads.*

\* Ouid.  
Metam.  
lib. 2.

Liu Pers.  
Mon. pag.  
47. and p.  
155.

from effect, as they rather much darken the true *Chronologie* of the one, and confound the mutual agreements of the other : nor haue they any assured truth for time in themselves.

For *Phlegon* for their beginning in *Pisus*, *Pelops*, and *Hercules*, appoints no time. *Pausanias* saith, he must record, but will not credit them ; and *Plutarke*, in the life of *Numa*, condemneth all gatherings of time from the *Olympiads*. And such are their disagreements in *Thalus*, *Castor*, *Phlegon*, *Plutarke*, *Dionysius*, and others, in assigning their accounts, as the supporters of that tottering foundation, must beare as great a weight (if not greater) as \* *Atlas* is fained to doe, in supporting the world.

To giue an assay then, how their accounts agree with the holy Scriptures of God, wee will but touch two among many, that by them the credit of the rest may be iudged.

Master *Lincly* setteth King *Cyrus* in the fiftie fift *Olympiad* : And *Titus* the Emperour, in the one hundred and twelfth : betwixt whom he accounteth

no lesse then six hundred twenty nine yeeres and odde moneths: more by one hundred then the *Sun* euer measured.

But that *Cyrus* his first could meete with the *Olimpiad* 55, the diuers beginnings of them by diuers men assigned, do make very doubtfull: for *Bibliander* doth begin them in the thirteenth of *Iotham* King of *Iudah*, and *Paulus Phrygio* in his twelfth: but *Africanus*, *Bullinger*, and *Functius*, set them in the second yeere of *Iotham* the same King.

*Glareanus* will haue the first *Olympiad* to be in the fiftieth yeere of *Ahaziah* king of *Iudah*, and *Ensebius* in his forty nine; but *Pererius* begins them in the eighth of King *Ahaz*, which is twenty five yeeres after. So that the first yeere of *Cyrus* (most certainly fixed in the diuine *Chronologie*, as the pole is in the *North*) cannot fit the fifty fifth *Olympiad*, for their diuers beginnings.

The other prooffe is taken from the destruction of *Ierusalem's Temple*,

X 3

which

See D.  
Willets  
*Hexapla* in  
Dan. ch. 9.  
quest. 36.

The fifty  
fifth *Olympiad*  
cannot  
be the first  
of King  
*Cyrus*.

\* Stro. I.

2. King.  
25. 8.x Jer. 25.  
11.

y Jer. 25.

Cyrus his  
first yeere  
cannot be in  
the fiftie.  
fifth Olym-  
piad.

which \* *Clement Alexandrinus* saith, hapned in the last of the forty seventh *Olympiad*. Now we know by the holy Text, that the destruction of the Temple was in the " nineteenth yeere of *Nebuchadnezzar* King of *Babel*, from whence to the end of the captiuitie, or first of *Cyrus*, fiftie one yeeres more were to ensue, to make vp the x seuentie of the captiuitie.

But from the last yeere of the forty seventh *Olympiad*, to the first of the fiftie, are but twenty nine yerres: whereunto adde nineteene more from *Nebuchadnezzars* first yeere, in the which the y captiuitie began, vnto the *Temples* destruction in his nineteenth; and yet there will want of the seuentie, twenty two yeeres to the end of the captiuitie. Whereby we see, that the first yeere of *Cyrus* must bee pulled backe, and set in the fiftieth, and not the fifty fifth *Olympiad*: so far differing are these prophane *Olympiads*, from the sacred *Chronologie* of the holy text.

That a most certen and exact *Chronologie* was registred from *Adam* the first

first man, vnto the first yeere of King  
<sup>2</sup> *Cyrus*, the holy Scriptures plainly  
 declare: and that all that is writ, was  
 writ, to and for *Christ*, <sup>2</sup> the *Apostle*  
 doth affirme.

<sup>2</sup> Ezra 1.1.

<sup>2</sup> Rom. 11.  
 36.

But how shall that *fulnesse of time*  
 be knowne, for the ending of the *Cere-*  
*monies* by the death of the *Messiah*,  
 (which was then taught to the beloued  
*Daniel*, and now much behooueth all  
 men to know) if from *Cyrus* down-  
 ward, the chaine of *Chronologie* in *Da-*  
*niels* seuens, be broken off, for the space  
 of 144. yeeres, \* as *Linely* doth them  
 in his *Olympicks* table.

\* Table  
*Olympiad.*  
 89.

Where from the fiftie fifth, to the  
 eighty ninth *Olympiad*, (in which, and  
 not before, he beginneth to account  
*Daniels* weekes) a Vacuity is left for so  
 long a time. Whereas contrariwise we  
 see that *Daniel* beganne his <sup>b</sup> prayer  
 for their deliuerance, immediately at  
 the expiration of the seuepty yeeres  
 captiuitie: and at the beginning of *Da-*  
*niels* prayer, the Angel *Gabriel* was sent  
 from *God*, to shew him, that the Com-  
 mandement for the deliuerance of the

<sup>b</sup> Dan. 9.1  
 v 20. & 23  
*Daniels*  
*Prayer was*  
*at the exoi-*  
*ration of*  
*the seuenty*  
*yeeres of*  
*captiuitie,*  
*and thence*  
*to Christs*  
*death were*  
 77.

people was come forth; and from that comming forth of the Commandement, to the death of the *Messiah*, seuentie seuens were determined for a full deliuey from the captiuitie of sinne, by the sacrifice of the *Messiah*, *Christ* the Lambe, figured in the Law.

And that this Commandement came forth in the first yeere of *Cyrus*, the writers of the *Chronicles* and the book of *Ezra* doe plainly declare; both of them affirming and saying, that in the

c 2. Chro.  
36. 22.

first yeere of *Cyrus*, when the Word of the Lord spoken by the mouth of *Ieremiab* was finished, the Lord stirred up the spirit of *Cyrus* King of Persia, and hee made a proclamation thorow all his kingdome, and also by writing, saying:

d Ezra 1. 2.

*Cyrus his  
decree for  
the Iewes  
deliue-  
rance.*

Thus saith d *Cyrus* King of Persia, All the kingdoms of the earth, hath the Lord God of heauen giuen mee, and hee hath commanded mee to build him a house in *Ierusalem*, that is in *Iudah*. Who is among you of all his people, with whom the Lord his God is? let him goe up.

And of this commandement made by *Cyrus*, for the returne of the *Iewes*,

to

to build their *City* and *Temple*, the Prophet *Isaiah* foretold aboue an hundred yeeres before *Cyrus* was borne; for saith he, <sup>c</sup> *He saith to Cyrus, Thou art my Shepherd, and he shall performe all my desire: saying to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laid.* By which words of the *Prophets* wee conclude; That not a linke of the sacred chaine of *Chronologie*, is either broken or opened, betwixt the commandement giuen by *Cyrus* the *Lords Shepherd*, and the death of *Christ* the great *Shepherd*, when hee gaue his <sup>f</sup> life for his *Flock*.

<sup>c</sup> *Isai. 44.*  
28.

<sup>f</sup> *Ioh 10.*  
11.

For as time is chayned linke vnto linke from *Adam* to *Cyrus*; so is it chained linke vnto linke from *Cyrus*, to the death of *Christ*, by the speech of an *Angel*, without all helps of the disagreeing *Olympicks*: who in this diuine *Chronologie*, do but trouble the waters of *Shiloh*, and can be no let for time, but that the *Messiah* in *Daniels* text, is *Christ Iesus, our Lord and Sauiour*.

*The Olympiads cannot let Christ to be Christ.*

And therefore let vs measure vnto him the true *Temple* and *Altar*, with the

8 Apoc.  
1.1.

<sup>b</sup> Lively in  
Perf. mon.  
pag. 203.

The second  
assertion.

\* Pag. 169.

<sup>i</sup> Ioh. 1. 41.  
<sup>b</sup> I'fal. 2. 2.

the 8 *Reed* of *Gabriel*, as *Iohn* did the *Temple* and *Altar* with the *Reed* of the *Angel*; and in this case cast out the accounts of the heathenish *Olympiads*, as *Iohn* did cast out and not measure the *Court*, for that was giuen to the *Gentiles*. And so come wee to his other *Assertion*, which is, that the text of holy Scripture in *Daniel*, will not <sup>b</sup> permit the name *Messiah* to be referred vnto *Christ Iesus our Saviour*.

That *Christ Iesus* (saith hee) could be the *Messiah* mentioned in *Daniel*, the Hebrew word, מָשִׁיחַ doth not proue, it being an attribute giuen to \* *King*, *Priest*, and *Prophet*, must there be so taken, and not appropriated to any one particular person, which the text will not beare.

So that the word *Messiah* in *Daniels* text, he will haue, not to be meant of *Christ*, as it is in <sup>i</sup> *Iohns Gospell*, and in the second <sup>k</sup> *Psalme*; but rather a succession of gouernours both *Iewes* and *Romans*, that ruled in *Ierusalem*, from the rebuilding thereof by *Nehemiah*, vntill the finall destruction both

of



of *Citie and Temple* by *Titus* the Emperour.

And those that referre the word *Messiah* in that place vnto *Christ Iesus* (saith he) cannot so doe, \* without straining or wresting of the text, which they who so vnderstand it, are driven vnto. For as the *Chronologie* here fitteth not for *Messiah*, to be vnderstood of *Christ* our Lord, so the very text it selfe is against it.

And therefore, he \* pitieth that the *Message of an holy Angel*, containing a most excellent prophecy from *Gods* own mouth, should be so peruerbed and depraued, as it hath beene by those that picke out that sense.

But is it not a greater pitie, that learning should thus turne edge vpon Diuinity, to deprauie vs of one of the most pregnant prophecies for *Christ* his passion reuealed in the whole Scriptures of God? or that this most holy message of the *Angel*, should be appropriated onely vnto prophane *Gouernours*, people, and place, whose period had beene prophesied, and whose tenour was

Liuely,  
Persian  
Monarch.  
\* Pag. 201.

\* Pag. 170.  
I pitie that  
the vails of  
Iudaisme is  
so drawne  
before a  
Christians  
heart.

The matter  
is too sad to  
be thus dalled  
with.

was shortly to be determined; rather then vnto him, who by that his fore-shewed death, was to bring an estate of euerlasting life, and whose *Kingdom should neuer haue end?*

Therefore to free the text from any such interpretation, let vs take the consent of all almost, those malicious *Iewes* excepted, that either speak against their owne knowledge and conscience, or haue the vaile of *Moses* as yet vndrawn from before their hearts.

*The best  
learned  
Rabbins ac-  
knowledge  
the Messiah  
in that text  
of Daniel.*

But the best approued Doctors among them, as *Rabbi Sandias*, *Rabbi Nahman*, and *Rabbi Hadarson*, expounding that text of *Daniel*, agree that the *Messiah* there spoken of, is *Christ*, the very Anointed of God. So farre are they from attributing that name to any other besides him, though *God* hath giuen them the spirit of slumber, not to insee what themselues say :

And of *Christian* expositors, wee take the testimony, euen of the aduersarie himselfe, who saith, that *the most part, and best learned of those who haue laboured for the vnderstanding of this Prophecy,*

*1 Liu. Pers.  
Mon.  
pag. 201.  
and 179.*

*Prophecy, haue understood the Messiah here spoken of, to bee Iesus Christ.*

And how generally true that opinion is, and hath beene, the worthy instrument of Gods truth, the learned *Du.Plessie*, in his *truenesse of Christian Religion* doth testify, where he saith,  
*\* That this text is meant of the Messiah (Christ) is so euident and absolute, that it is a starke shame to deny it.*

And *Lyra* our Countryman, against the resisting *Iewes*, from the adiunct giuen vnto the *Messiah*, frameth this argument, *\* The Messiah, in Daniel* (saith he) *is called Messiah Prince, for so the word* <sup>Nagid,</sup> <sub>נָגִיד</sub> *doth signifie; but none is called Messiah the prince but onely Christ; therefore is Christ the very Messiah spoken of in Daniel.*

Neither doth that Prophet speake of many, but of one and the same *Messiah*, and he to bee slaine, to confirme the Couenant, and to take away Sin, which none did nor could do, but onely Christ by his death; and therefore Christ is the *Messiah* there slaine.

And

*Very good witnesses against a nouell opinion.*

*\* Du Plessie in truenesse of Christian Relig. c. 29.*

*\* Nicholas Lyra his argument for Christ.*

m Act. 6.

14.

n Ioh. 2. 45

And surely the efficacie of his death doth very strongly confirme the same, both in sealing his couenant of mercie in each beleeuing heart, through the power of his Gospell, and in ending the m ceremonies of the place once holy.

And therefore we conclude, that in this text of *Daniel* (as *Philip* did in n *Iohns*) we haue found the *Messiah*, of whom *Moses* wrote, and the *Prophets* spake. And that *Christ Iesus* alone (vnto whom all the Scriptures leade,) was the onely accomplisher of that diuine Prophecy, who in *halfe the last seuen*, that is, after his *baptisme*; in preaching and in miracles confirmed the *Couenant for many*; and lastly, in the end of the *last seuen*, and yeere of *Iubile* by his death and passion, finished wickednesse, restrained sinne, reconciled iniquitie, and sealed up *Vision and Prophecie*: vnto whom be ascribed our saluation, and his glory for euer. Amen.

But against this opinion of *Lyra*, *Linely* is confident, and will haue the appellatiue, *Gouernour*, *Captaine*, or *Prince*, to bee of no force in argument against

against his exposition: but rather by the word *Nagid* it selfe, would prooue the contrary, and maketh it wholly a supporter of his conceited opinion of a double gouernement, and no whit to appertaine vnto Christ the Messiah.

For (saith he) the Hebrew word <sup>Nagid  
7123</sup> signifying any *Ruler* or *Gouernour*, is vsed sometime of Kings, as *Saul* is called the *Gouernour of the Lords inheritance*, 1. *Sam.* 10. 1. *David* is called the *Ruler of Gods people*, 2. *Sam.* 7. 8. And *King Hezekiah* is called, the *Captaine of the Lords people*, 2. *King.* 20. 5.

And sometime it is giuen to other inferiour *Rulers* or *Gouernours*, such as *Rehoboam* placed in his strong holds, 2. *Chron.* 11. 11. and *Iehoshaphat* ouer the House of *Iudah*, 2. *Chron.* 19. 11. in all which places the word *Nagid* is vsed. And therefore (saith he) \* *there is no let by the force and signification of the word, but that it may be well referred to the chiefe Ruler of the Iewes Commonwealth in Ierusalem, after the building thereof: And to that purpose doth apply*

*Liuely,*  
*pag. 169.*

\* *Liuely*  
*in Pers.*  
*Mon. pag.*  
*170.*

ply the word, in his Comment vpon the *Comne Gouverneur*.

\*Pag. 175.

\* *A Comne Gouverneur* (saith hee) I call *Præsidem aduenam*, a deputy stranger, called here in the originall <sup>Nagid Haba, נגיד חבא</sup> a Ruler which is to come. For in the times before the destruction of Ierusalem by the Romanes, there were two Rulers of the Citie. one of their owne people, a Iew by profession and birth, after their manner anointed to the gouernement of the Commonwealth among them, here named in the verse aforegoing <sup>Messiah Nagid, משיח נגיד</sup> the anointed Prince; the other, a stranger appointed Deputie by the Romane Emperour, called <sup>Nagid Haba, נגיד חבא</sup> a Ruler not borne in the Countrie, or one of the same Nation, but a stranger come from another place.

It can neuer be prooued, that all the Gouvernours of the people were anointed.

Into which opinion he saith, he was both led and confirmed by ancient Eusebius, who held, that the anointed Gouverneur in that text of Daniel, is none other, but a succession of High Priests, which after this propheticie, and the Iewes returne from Babylon, gouerned the people;

ple; among whom hee nameth *Judas Macchabens*, his brethren, and their posterities.

And Master *Lincolne* himselfe doth somewhat more largely attribute the word *Gouernour*, vnto other Rulers and Kings of the Iewes Commonwealth, which, as hee affirmeth (but without prooffe) were after their manner anointed, vtterly exempting *Christ Iesus* out of that Text of *Daniel*: wherunto we answer;

First, as touching the word (*Nagid*) indifferently giuen to diuers men of diuers degrees, wee say, that albeit those by him cited, & more besides, had that title appropriated for the more dignity to their persons and places; yet in none of those texts by him alleaged, nor in any other is to be found the apposition *Nagid*, ioyned with the primarie word *Messiah*, sauing onely in that text of *Daniel*, much lesse then to any succeeding *Gouernour*, many of them vsurping (as those of the *Leuites* did) vpon *Judahs* right, and some of them vncircumcised *Gentiles* (the *Romanes*)

<sup>a</sup>Pag. 203.

<sup>b</sup>Pag. 175

*The vsurping Leuites and the vncircumcised Romanes, are not worthy of that most sacred name Messiah.*

Euseb. in  
lib. de de-  
monst. E-  
uang. lib. 3.

Euseb. de  
demon-  
strat. E-  
uang. lib. 3.

H. B. in  
Aduert.

The Ro-  
manes  
led not  
with the  
Jewes be-  
fore Roma  
peys time.

farre vnworthy of the name *Messiah*,  
or to be called the (*Nagid*) Governour  
of the Lords people.

Next, that *Eusebius* held a successi-  
on of Priests, we see in his workes; but  
withall we say, it is very likely that *Euse-  
bius* called backe his errour himselfe,  
seeing he makes the halfe of the last *se-  
uen* to belong vnto *Christ*: for (saith  
he) the *Greeke Church* hath rightly ob-  
serued *four* *Paschals* from the Lords  
Baptisme vnto his Death. And himselfe  
hath obserued, that neuer is read in  
Scriptures of any King or Priest, that  
was called the *Holy of Holies*; but only  
*Christ Iesus*; and therefore wee may  
thinke, he tooke the *Messiah* in *Da-  
niel* to be *Christ Iesus*. Howsoever, an  
error dying with the man, should not  
again be quickned, if nothing but *An-  
tiquity* did excuse him.

And though we should allow a suc-  
cession of Priests, and Princes, that ru-  
led in *Iudea* from *Iaddua* downeward,  
(yet I thinke it will bee hard to prooue,  
that the *Romanes* had any stroke in  
that Countrey, before *Gabinus* was  
made



made Lieutenant of Syria, which was but fifteene yeeres before the reigne of *Octavian Augustus*.

And harder, that all the former *Gouernours* (much lesse the later) were euer anointed, as hee affirmeth: for wee doe not reade, that either *Moses*, *Ioshuah*, *Zerubbabel*, or *Nehemiah*, all of them Princes and Gouernours of the people, were anointed; nor indeed any King of *Iudahs* Throne, excepting such as were the first, or after the first, stood either vpon change of Families, or else vpon strife.

So *Saul* the first King was anointed: so *David* of another Tribe vpon his reiection was anointed. So *Salomon* in the conspiracies of *Adoniah*, was anointed. So *Ioash* in the vsurpations of *Athaliah*, was anointed: and so *Iehonhaz* the younger brother to *Iehoiakim* was anointed: and besides these, we find none of those Kings anointed, nor any at all vnder the second Temple, as *Du Plessie* hath well obserued.

Lastly, that the word *Nagid*, the  
Y 2 Prince,

*No anoynting used but on the first, or vpon strife.*

*1. Sam.*

*10. 1.*

*1. Sam.*

*16. 13.*

*1. King.*

*1. 39.*

*2. King.*

*11. 12.*

*2. King.*

*23. 30.*

*Not any anoynted after the returne from Babylon.*

¶ *Iſai. 55. 4.*

*Prince*, is an attribute and note of excellencie vnto the *Messiah* spoken of in *Daniel*, the Rabbins themſelues confeſſe, and among them *Rabbi Indah* commenting vpon the text, ſaith, that *this Messiah was the Hope of Iſrael, and the Commander of Nations*: alleaging for his prooſe this text of *Eſay*; *I haue giuen him for a witneſſe to the people, a Prince, and a commander to the people.* And all almoſt conſent, that the title *Nagid*, Captaine, or Prince, is particularly giuen vnto *Chriſt*, the anoynted of *God*.

\* *Iunius*  
vpon *Daniel* 9.

And that no ſtranger was meant in the Hebrew word *Haba*, the learned *Iunius* affirmeth, who interpreteth, *He the Prince*, to be the *Messiah Chriſt Ieſus*: For (ſaith hee) *Hee* that is the *Messiah the Prince*, ſhall deſtroy the people of the Prince, his owne people which ſhall come, that is, which ſhall be then.

*In aduert.*  
*of corrupt.*

And the great Hebreſian *H.B.* is confident, that the word *Ba*, vſed by the *Angell*, is, *to come*, and is neuer yſed for a *Stranger*, but in men the age follow-

following; and so (saith he) the *Angell* meant, that *Christ* in the age following would destroy the *Jewes*, his owne kindred, the unbeleeving. Vnto which opinion *Tremelius* likewise consenteth.

And those *Expositors* that by the word, *Haba Nagid*, the *Prince to come*, will haue the *Romanes* meant, yet meane not (as Master *Linely* doth) that they were ioynt-*Gouernours* with the *Jewes* in *Ierusalem* estate, but rather for destroyers of that *Comon-wealth*, to fulfill *Gods* wrath vpon the place, as vnder *Titus*, the sonne of *Vespasian*, they did, to an vtter desolation both of *Citie* and *Sanctuarie* as with a flood.

To make then this most plaine text of holy Scripture concerning *Christ* his sealing of mans redemption, to bee but a *Gouernement* established betwixt the *Gentile Romane*, and the faithlesse *Iew*, is to adde darknesse to night, and to make the ignorant more ignorant still.

But as the day cannot be separated from the *Sunne*, nor mount *Sions* situation from before *Ierusalem*; so the text

The *Romanes* destroyers of *Iudaes* estate.

• Ps. 125. 1.

Daniels  
speech not  
to be sepa-  
rated.

"Exod. 28.  
22.

in Daniel; to finish wickednes, to abolish sinnes, to make reconciliation for iniquitie, to bring righteousness everlasting, to seale up Vision and Prophet, and to shew Christ the Holy of holies; cannot bee separated from that, which immediately in the next verses doe follow, namely, that the Messiah should bee killed, to make a sure Covenant for many, and to end sacrifice and oblation.

The one being so linked into the other with such glory and strength, as the golden "Chaines that bound the Breast-plate vnto the Ephod vpon Aarons breast, was nothing so glorious nor strong.

But as Master Lincolnes conceit hath been touching Daniels Messiah, in making that holy name to import none other, then a ioynt-gouernement of Iewes and Romanes, ruling together in the new created estate vnder the second Temple: so is his conceit likewise, touching the ceasing of Daniels Sacrifices, who will in no wise admit them to end in Christ Iesus, when hee offered himselfe the most acceptable sacrifice

sacrifice vpon the *Altar* (the *Crosse*) at his death; but will haue them to continue forty yeeres after, euen to the siege and sackings off Ierusalem: for (saith he) when Vespasian was come in to Iudea, and wasted the Countrey, then the unruly Rebels abolished the lawfull custome of sacrificing, and the Priests being slaine by them, for want of men there was no oblation any more. And therefore not without cause (saith he) in my iudgement, may those words of Daniel touching the sacrifice ceasing in the midst of the last worke, bee referred vnto these times of this warre: wherein by meanes thereof, the sacrifices of the Lords House were hindered so many wayes: some were quite abolished, and others done either not by those to whom they pertained, or not so safely and freely as they ought.

In which his sayings, who seeth not onely Iudaisme maintained, but also the very soule of Christianity offended, in shaking these maine principles of eternall saluation? For if the Paschall Sacrifice did not end in Christ, then did not Christ at his death \* change the or-

Liely  
Persian  
Monarch.  
pag. 219.  
& 225.

Liely endeth not sacrificing till 40. yeeres after Christs death.

\* Act. 6. 14

7 Dan. 9.

24.

2 I. Cor.

13. 17.

a Leuit.

19. 14.

b Exod. 23.

5.

c 1. Ioh.

2. 2.

d 2. Cor. 3.

14.

*distances which Moses had given, as Stephen said he did, nor sealed vp sinnes, vision, and prophesie, as the Angell had foreshewed: and then as S. Paul in another case said, We are yet in our sin; and the Iewes haue exceptions, that our Iesus of Mary, is not the sauing Messias.*

It is by *Moses* forbidden, to *a lay a stumbling-block before the blind*, or to suffer a beast to *b lie under his burden*: But what blocks are here laid before the blind Iews, and what burdens vpon the weak Christians, by these interpretations; who can reade without griefe, wherein the straight wayes to the Lords holy *Temple* are made crooked, and the Crosse of Christ, not the *Altar* whereon the Lambe (that tooke away the sinnes of the world) was sacrificed, if sacrificing after his death was a *c reconciliation for sinnes*?

But that the *Curtaines* are still yndrawne before the *Arke* and *Mercies* seat of Gods Couenants, vnto the vnbeleeuing Iews, and the *d vaile of Moses* in reading the Law & the Prophets  
vntaken

untaken from before their fleshy harts,  
with grieve of heart we see, when after  
the most manifest breaking downe the  
• stop of the partition wall, and the li-  
ving way laid open into the Holyest of  
holies, by the renting <sup>f</sup> *his flesh*, as the  
*earth* and *vaile* did at Christs death,  
they still continue separates, and doe  
straine all their strengths to diuert  
these texts from *Iesus* our *Immanuel*,  
and doe attribute the name *Messiah* to  
any other, rather then vnto him.

<sup>e</sup> Eph. 2. 14

<sup>f</sup> Heb. 10.  
20.

Some making the *Messiah* there  
mentioned, to be King *Cyrus*, the deli-  
uerer of *Geds* people, as *Rabbi Solomoh*  
from *Isaiab* doth: and some wil haue  
him to bee *Zerubbabel*, the builder of  
the *Lords Temple*, as the *Hebrew Scho-*  
*lasts* generally doe.

*The Rab-*  
*bins opini-*  
*ons touch-*  
*ing the*  
*Messiah.*  
*& Isai. 45.*

Some thinke him to be *Ioshuah* the  
*High Priest*, that accompanied the *Re-*  
*turned* to build againe *Ierusalem*, of  
which opinion is *Rabbi Leni Ben Ger-*  
*shon*: and some hold him to be *Nebe-*  
*miah*, that finished the *walles of Ierusa-*  
*lem*, of which mind is the enuious *Iew*  
*Aben Ezra.*

Some

Some will haue the *Messiah* to bee none other then a *Succession of Priests and Macchabees* gouerning the *Common wealth of Iudea*; as the conuerted Iew, *Paulus Burgensis* thinketh: and some will haue him to bee *Agrippa*, the last *Gouernour* of that State in the time of their miserable calamities vnto which conceite some later haue inclined.

And all of them almost in their infidelitie, attribute the title *Messiah* (*Nagid*) vnto any, rather then vnto *Iesus our Sauiour*, the true *Anointed* indeed.

Had not then the *Apostle* iust cause to account these *Rabinicall Genealogies* both *vaine and foolish*; and to forewarne his Disciples, *Timothee* and *Titus*, not to y giue heed to such *unprofitable questions, fables and contentions* as breede strife, and not godly edifying? For albeit that most of these *Gouernors* here mentioned, were nurturing *Fathers* to the Iewes, then Gods onely people, in the time of their liues, yet by their deaths (for death was the set marke, or *Scale of Redemption*) no benefit

y 1. Tim.

1. 4.

2 Tit. 3. 9.

No death  
valuable,  
but the  
death of  
Christ.



benefit accrued at all to the meanest Jew read of.

And *Cyrus* the first of them, dying long before the last *seuen*, and *Agrippa* the last of them, liuing after the destruction of the city, meet not their accomplishments in the last *seuen*, and *yeere of Iubilee*, as the death of *Iesus* the true *Messias* did: where ended the ceremonies, and *policie* of the place.

For when the gold of the *Temple* was become greater then the *Temple* it selfe; righteousness vrged in *circumcision* and the *Law*; *Moses* expounded no further then the literall sense led; the Iewes boasting of <sup>a</sup> *Abraham*, and a continued succession: then look what was done vnto *Shiloh*; as <sup>b</sup> *Jeremy* had threatned, must be done to *Ierusalem*; and with such desolation, that <sup>c</sup> *a stone must not bee left standing vpon a stone*; but as in the destruction of *Sodom*, all cast downe.

For the <sup>d</sup> *chosen Citie*, the Royall <sup>e</sup> *Seate* of the King, and place of <sup>f</sup> *holy worship*, now become the <sup>g</sup> *valley of slaughter*; and <sup>h</sup> *Den of theeues*, grew towards

<sup>a</sup> Ioh. 8. 33.

<sup>b</sup> Ier. 26. 6.

<sup>c</sup> Mark. 13. 2.

<sup>d</sup> 2. Chro. 6. 5.

<sup>e</sup> Ps. 122. 5.

<sup>f</sup> Ier. 3. 17.

<sup>g</sup> Ier. 19. 6.

<sup>h</sup> Chap. 7. 11.

<sup>i</sup> Luke 19.  
43.

towards her period, when *Christ* the great Prophet, weeping, pronounced this iudgement, <sup>i</sup> Behold, the dayes shall come upon thee, that thine enemies shall cast a trench about thee, shall besiege, and lay thee even with the ground.

<sup>k</sup> Act. 7. 54

But so farre was her fall from the peoples conceit, and so incredulous was the date of their policie, though predicted by the *Angel*, as when *S. Stephen* (whose face was Angelical, like his, and his words the very same of the Angels) but touched the string to that sound, <sup>k</sup> their hearts were out for anger, and they stoned him to death as a blasphemmer.

The Jewes  
expectations.

<sup>l</sup> Deut. 17.  
15.

<sup>m</sup> Luk. 19.  
11.

For, holding themselves the onely and peculiar people of God (though for a time now made subiect to the Romans) they daily attempted to free their estates; and vnder pretext of the Law commanded by *Moses*, that <sup>l</sup> a Stranger should not rule over them; as also an opinion rise in those dayes, that the <sup>m</sup> Kingdome of God would immediately appeare (which the proud-hearted tooke to bee their potent, and conquering

ring

ring *Messiah*) they were euer ready, vpon the least occasion giuen or gotten, to cast off subiection vnto the Romanes. As vnder *Tiberius* they did, by the leading of *Thendax*, with whom *four hundred Iewes perished*.

And after him arose vp *Iadus* of Galile, in the dayes of the Tribute, and drew away much people. Vnder the gouernement of *Felix*, an Egyptian Sorcerer seduced them to rebell. And vnder *\* Festus*, a certaine Enchanter promised them liberty. Vnder *\* Coponius*, *Simon of Galile* reuolted. Vnder *Florus*, *Eleazer the sonne of the high Priest*, raised sedition; and *Manahem* among them made him selfe King.

But nothing moued more their many rebellions, then did a prediction rise in the mouthes both of Iewes and Gentiles, namely, that *about that time there should come out of Iurie c He that should be Lord of the whole world*: as *Suetonius* in the life of *Vespasian* hath written.

Vpon which expectation and constant opinion, the Iewes made their powers against the Romanes; and in a head

*Their rebellions.*

*n Act. 5. 36*

*\* Ios. antiq. lib. 20. cap. 7.*

*\* Ioseph. bel. Iud. lib. 2. cap. 7. & 17.*

*Their motion to rebell.*

*c Ioseph. bel. Iud. lib. 7. c. 12. Sueton. in vit. August. sect. 94.*

\* Suetonius  
Ibidem.

head of rebellion, slew \* Sabinus the President, and put to flight, Gallus, Lieutenant of Syria, that came to his aide, taking from him the maine Standard, the Eagle, the chiefeft Ensigne borne in their battels.

6 Deut. 28.  
53.  
c Luk. 19.  
43.

To recouer whose subiections, Vespasian, the onely man of repute for militarie affaires, was sent; who, with his son Titus, so accomplished the <sup>b</sup>threats of the Law, and the <sup>c</sup>woes that Christ pronounced against Ierusalem, as is most lamentable to be read.

\* Ioseph. bel.  
Iud. l. 3. c.  
19. & lib.  
7. c. 17.

For from the death of Christ, to the subuersion thereof, Iosephus their owne Story-writer, recordeth \* nine hundred seuentie five thousand, three hundred fiftie one to haue perished; whereof eighty seven thousand died at times in the Citie, and forty one thousand foure hundred in those warres sold for slaues.

\* Ios bel.  
Iud. l. 7. c.  
8: & c. 16.  
Deut. 28.  
53.  
Ier. 19. 9.

The hunger in the Citie so raging, as the \* tender women were forced to eat the flesh of their owne children, as Moses had said, and Iosephus then saw. The sword so keene vnto slaughter, that the streames of blood were employed to quench

*quench the flames of the City, breaches made vp with the bodies of the dead, and so many Jewes crucified, as (to vse the words of the Writer) there wanted*  
*\* Crosses for more executions, and space sufficient to set vp more crosses. And not onely men, but the Heauens also, in*  
*\* Whirle-winds, Thunders, and Earth-quakes, fought against the place and policie, that now must end.*

And the Sword of Gods wrath still vn-sheathed against them, in the reignes of the following Emperours, *Domitian* and *Traian*, that their slaughter vnder them is noted to be the greatest in the world. And vnder *Hadrian* their subiection so engrauen, that *\* a Sow was set ouer the West gate toward Beth-lehem,* and by an *Edict*, hee made it death for any *Jew*, to looke backe toward *Ierusalem*, or to behold it thorow the chinke of a doore.

For as themselves had refused *a Christ* for *Cesar*, and required his *blood* vpon their heads and childrens; so by their *Cesars* cruelties, and their owne *seditions*, they were consumed, and their children

\* Ioseph. bel. Iud. lib. 6. c. 12.  
 \* Ios. bel. Iud. l. 4. c. 3 & cap. 7.

Dion. Cassi.

\* Aristion Pellæus, cited by Euf. eccl. hist. l. 4. c. 6

d Ioh. 19. 15.  
 c Mat. 27. 25.

dren made vagabonds vpon the earth. Their Citie laid waste, as the destruction of *Sodom*; the walles remooued, Mount Sion excluded, and the name thereof changed from *Ierusalem* into *Elia*.

When also such search was made, to roote out the whole race of *David* and *Indab*, as that themselues did manifestly corrupt their owne pedegrees for the safegard of their liues: insomuch as at this time, there is not a *Jew* known in the world that can truly say, he hath his \* *Genealogie* certaine, or can shew any coniecture that he is of *David*, or *Indahs Tribe*; but all of them to this day remaine without King, without Gouernour, without Priest, without Iudge, without *Genealogie*, and without succession, and are a scattered and a contemptible Nation throughout the whole earth.

And yet their later *Rabbins* fill their *Talmuds* with so many pedegrees, and faire-seeming *Genealogies*, so certaine and true, as they hold it a sinne to examine them further: for of their *Rabbins*

\* Du. Plef.  
truensse of  
Christian  
Religion,  
cap. 29.

bins thus they write;

\* *Rabbi Iannai* (say they) descended from *Elis*; *Ben Kalba Shabuah* from *Caleb of Iudah*. *Rabbi Hillel*, from *Dauid*, *Rabbi Hakkados*, or *St. Rabbin*, from *Shephatiah*, the sonne of *Abital*, *Dauids* wife. *Rabbi Iesse*, of the sonnes of *Ionadah Ben Rechab*. *Rabbi Nehemiah*, from *Nehemiah the Tirsbethite*; and others by many yeeres later, from *Zerubbabel*, *Ezra*, and *Dauid*. Yea, and many *Profelites* likewise they bring from the children of *Sennacherib* King of *Assur*. With these and the like *Abraham Zakuto* is full; and all to pretend, that their *Scepter* is not yet taken away, but that the *Law-giuer* is betwene *Iudahs* feet still.

\* Talmud. Ierusal. in Megila, cited by H. B. in M. S.

## CHAP. XIII.

*That Christ came in the fulnes of time,  
according to the Scriptures of God:  
and that in him all the Scriptures  
Genealogies ended.*

*Isaiah. 49. 6.*

I will giue thee for a light of the Gentiles,  
that thou maiest be my Saluation vnto  
the end of the World.

<sup>k</sup> *Esay 6. 9.*



Hus hath God giuen them  
the Spirit of <sup>k</sup> *slumber*, eyes  
that will not see, and eares  
that will not heare vntill  
this day: for hauing the

<sup>l</sup> *1. Cor. 3.  
14.*

vaile in the reading of <sup>l</sup> *Moses* and the  
old Testament, as yet vndrawne from be-  
fore their hearts, they stumble vpon the  
<sup>m</sup> *Stone of offence*, and grope after a  
great *Messiah*, that shall gather againe  
the dispersed of *Israel*.

<sup>m</sup> *1. Pet. 2. 8*

<sup>n</sup> *1. Tim.  
2. 4.*

<sup>o</sup> *Rom. 11.  
5.*

But seeing that <sup>n</sup> *God* in *Christ* would  
haue all men saued, and hath reserued  
to himselfe a <sup>o</sup> *remnant* through the  
election



*election of Grace; our duty is to p<sup>r</sup>o-  
uoke them to Christ, (as the Apostle ap-  
plyeth the speech of Moses vnto vs  
Gentiles, who haue <sup>q</sup>found him whom  
wee sought not after, and with them are  
now made <sup>r</sup>the people of God;) for if  
by their fall <sup>r</sup>saluation commeth to  
the Gentiles, and their casting off, was  
the reconciling of the world, what shall  
their receiuing bee, but life from the  
dead?*

That they are beloued for their <sup>r</sup>fa-  
thers sakes is testified, were credited  
with the <sup>u</sup> Oracles of God, is manifest,  
& honored with the <sup>x</sup>humanity of Christ,  
the Scriptures euery where declare, of  
whom are the *Fathers*, and to whom  
appertaineth the *Adoption*, the *Glory*,  
the *Covenants*, the giuing of the *Law*,  
and the *Promises*, for which causes, and  
for whose saluation, their *Paul* was so  
zealous, as he wished himselfe <sup>y</sup>separa-  
ted from Christ: and we the wilde O-  
line grafted in, and now made partakers  
of the same roote, ought to feede their  
dead branches, with our liuing sap; by  
opening vnto them, that *Iesus*, <sup>z</sup> whose

p Daut. 32.  
21.

q Esay 65.1

r Hof. 2.23.

r Rom. 11.  
12.r Rom. 11.  
28.

u Rom. 3.2.

x Rom. 9.5

y Rom. 9.3

z Zech. 12.

<sup>a</sup> Iohn 1.  
19.

side they pierced, was the <sup>a</sup> *Lambe* slaine for the finnes of the world, and the substance of the *Sacrifices* commanded in the *Law*.

<sup>b</sup> Exod. 12.

<sup>c</sup> Exod. 28,

<sup>d</sup>

<sup>d</sup> Gen. 49.

10.

<sup>e</sup> Numb.

21. 9.

<sup>f</sup> 1. King.  
6. 27.

<sup>g</sup> Esay 7. 14

<sup>h</sup> Mich. 5. 2

<sup>i</sup> Ier. 23. 5.

<sup>k</sup> Gen. 49. 8

<sup>l</sup> Numb.

24. 17.

<sup>m</sup> Ier. 31. 15

<sup>n</sup> Hos. 11. 1

Among many other things in the old *Testament*, shewed in the <sup>b</sup> *Lambe*, in <sup>c</sup> *Aaron*, the <sup>d</sup> *Scepter*, and <sup>e</sup> *brazen Serpent*: and in the new, seene in his *humanity*, *Doctrine*, *miracles* and *death*; both of them in euery line either speaking of, or pointing vnto the *Messiah*, the *Anointed of God*; and agreeing in his *person*, *parentage* and *place of birth*, meete each other, as the *wings of the* <sup>f</sup> *Cherubins* did vpon the *Mercy-seate* in *Salomons Temple*: the one affirming, and the other confirming, that he was the <sup>g</sup> *Sonne of a Virgin*, his birth in <sup>h</sup> *Beth-lehem*, his kindred of <sup>i</sup> *David*, and *Tribe*, <sup>k</sup> *Iudah*.

His infancy answering the types of the old *Testament*, was seene a <sup>l</sup> *Star* vnto the *Gentile Prophet Balaam*, and was found by a *Star of the Gentiles* that sought him. In <sup>m</sup> *Rama* was weeping, as *Jeremy* had heard; out of <sup>n</sup> *Egypt* hee was called, as *Hosbeah* had said; was brought

brought vp in *Nazaret* to fulfill the Prophets; and for wisedome at twelue yeeres of age, was as much admired among the *Doctors*, as *Salomon* was in deciding the strife of the harlots.

His life was vnreproueable, fulfilling all righteousnesse, in whom the *P Prince of this world* could find nothing amisse.

His doctrine was as the *9 dewe of Hermon*, preaching comfort to all that *mourne in Zion*; and was a *light of saluation* giuen vnto the *Gentiles* vnto the end of the world.

His Miracles were so many and manifest, as testified his *Godhead*, by *curing the blinde*, *healing the diseased*, *cleansing the Lepers*, *casting out Diuels*, and *raising the dead*.

In transfiguration he was *more glorious then Moses*; in feeding the hungry with fewer loaves, he *exceeded Elisha*; and had more power to command *Angels*, then *Elias* had to *shut beauen for raine*, or to open it for *fire*.

And the parts of his passion were as effectually acted, as in the old *Testa-*

<sup>o</sup> 1. King.  
3. 16.

P Iohn 14.  
30.

9 Ps. 133. 3.

r Esay 61.

2. 3.

f Esay 49. 6

c 2. King.

4. 43.

u 1. King.

17. 1.

x 2. King.

1. 12.

ment they had been predicted; and all accomplished as had been prophesied: For *Zachariah saw the* <sup>y</sup> *Shepherd, the Lords fellow, smitten; and the sheepe scattered; sold for thirty pieces of* <sup>z</sup> *silver, and them the purchase of the potters field. David told that his* <sup>a</sup> *hands and feet should be pierced, his garments divided, and lots cast for his vesture. And Daniel saw him slaine, to* <sup>b</sup> *confirm the Covenant, and to seale up vision and Prophet. His bones were not broken, to answer the* <sup>c</sup> *Law of the Lambe: his side peirced, to assure his* <sup>d</sup> *death.*

And his death done amongst <sup>e</sup> *Malefactors*, with such signes from *Heaven*, in the *earth*, and in the renting of the vaile, as his <sup>f</sup> *beholders* smiting their breasts, *confessed hee was the Sonne of God.*

But to gather all into one, and from that one, against whom the *Iewes* dare not speake, euen *Esay the Prophet*, and of their Bloud royall; let vs lay down his text, as it lieth in his words, whose preface vnto his speech beginneth thus;

*Who*

*Who<sup>b</sup> will beleene our report? and to whom is the arme of the Lord reuealed?*  
 2. *But he shall grow vp before him as a Branch, and as a roste out of a drie ground: he hath neither forme nor bea- tie: when we shall see him, there shall bee no forme that wee should desire him.*  
 3. *He is despised and reiected of men: he is a man full of sorrowes, and hath experience of infirmities: wee hid as it were our faces from him: he was despised, and we esteemed him not.* 4. *Surely he hath borne our infirmities, & carried our sor- rowes: yet we did iudge him, as plained and smitten of God, and humbled.* 5. *But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes are we healed.* 6. *All we like sheepe haue gone astray: we haue turned euery one to his own way, and the Lord hath laid upon him the iniquitie of vs all.* 7. *He was oppressed, and hee was afflicted, yet did he not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumb, so he opened not his mouth.* 8. *He*

<sup>b</sup> Eſay 53.

2.

3.

4.

5.

6.

7.

8.

9. was taken out from prison, and from iudgement : and who shall declare his age ? for hee was cut out of the Land of the liuing : for the transgression of my people was he plagued. 9. And he made his grave with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth. 10. Yet the Lord would breake him, and make him subiect to infirmities : when hee shall make his soule an offering for sinne, he shall see his seede, and shall prolong his dayes, and the will of the Lord shall prosper in his hand. 11. He shall see of the trauell of his soule, and shall be satisfied : by his knowledge shall my righteous seruant iustifie many: 12. for hee shall beare their iniquities. 12. Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because he hath powred out his soule vnto death, and hee was counted with the transgressors, and hee bare the finnes of many, and prayed for the trespassers.

Herein I appeale to your selues, O yee children of the Prophets: what haue  
our

our *Euangelists* written, that this your *Prophet* did not write before: for *sub-*  
*stance* so much, and for *words* so agree-  
 ing, as they seeme to fall from his *pen*,  
 who saw the *Passion* himselfe, and  
*beares record*<sup>b</sup> that his sayings are true?  
 or to what other person can his text be  
 applied, then vnto *Iesus*, so borne, so li-  
 uing, so despised, and so crucified; that  
 to fulfill all, his death was done with-  
 out the *gate*, as the *Bullock* was burnt  
 without the *Campe*?

And that the times draw the *actions*  
 onely to that age, heare how the *Scrip-*  
*tures* are lowd. *Jacob* told *Iudah*, that  
 the *Scepter* should not depart from his  
*Tribe*, nor a *Law-giuer* from betweene  
 his feete, untill *Shiloh* came: and how  
*Iudahs* gouernment ended by the cru-  
 elty of *Herod*. in slaughtering their *San-*  
*hedrin*, \* *Phylo*, a man of their owne,  
 doth declare. And their *Rabbins* like-  
 wise, in their *Talmud Seder Olam*, thus  
 cry out, \* *Woe vnto vs, for the Scepter*  
*is now taken away from Iudah, and the*  
*Law-giuer from betweene his feete.*

Which things hapned immediately  
 before

<sup>b</sup> *Ioh. 19.*

35.

<sup>c</sup> *Heb. 13.*

11.

<sup>d</sup> *Leuit. 16.*

27.

<sup>e</sup> *Gen. 49.*

10.

\* *Phylo.*

*Iud. in his*  
*booke of*  
*Time.*

\* *Tal. Je-*  
*rusal. cap.*  
*Sanhe-*  
*drin.*

\* Ioseph.  
antiqu. lib.  
14. cap. 26.

\* Macro-  
bius, lib. 2.  
In the Ju-  
bile yeere,  
God dwel-  
ling in our  
Tabernacle,  
will be re-  
mission, re-  
demption,  
and ending  
of Sabbath  
to Israel.  
The Rab-  
bins upon  
Leuit. 25.  
f Luke 19.  
11.  
g Esay 61.  
1.  
h Luk. 4.  
16.

before the birth of *Christ*, when that  
\* *Idumean* Tyrant, by the fauour of  
*Antonius*, had first set, and after by  
*Augustus*, surer settled *Judahs* Crowne  
vpon his owne head; whose faire lustre  
made him so to persecute the lawfull  
heire thereof, as lest hee should escape,  
hee slaughtered all the *male Infants* in  
those coasts of *Iewry*, and among them  
his owne sonne, as *Macrobius* repor-  
teth.

The \* *Jubile* likewise for *freedom*,  
the onely Feast in the yeere; and that  
yeere appointed to bee euery *fiftieth*,  
must haue an end in the substance, as  
all other *Ceremonies* had. Which great  
yeere, that the people did expect it, our  
*Luke* declareth, for in his time they  
thought, that f *the Kingdome of God*  
*should shortly appeare*, and that *Iesus*  
from their g *Isaiah* at h *Nazaret* did  
preach it, they all bare him witnesse, and  
wondred at the gracious words that came  
out of his mouth.

And surely if wee begin to account  
them (as wee must) from the *seuenth*  
*yeere of Ioshuah*, when the Lands full  
conquest



conquest was accomplished; wee shall find twenty eight fiftieths vnto that of the *Passion*, where all freedome was purchased: when *Christ* in his last words vpon the Crosse, cryed, <sup>i</sup> *It is finished.*

<sup>i</sup> Iohn 19.  
30.

Besides these agreements of figure and substance, the Prophet *Daniel* declaring the change of states by the metaline *Image* (shewed to *Nebuchadnezzar*) giues limits to the Kingdomes therein contained, till a *Stone cut without hands from the mountaine*, should fall vpon, and break to powder, the *Gold*, the *Siluer*, the *Brasse*, the *Iron*, and the *Clay*: all \* which should be blowne away, as the chaffe of the Summer flowers; but the *Stone* that so fell, should fill the whole earth.

Dan. 2. 45.

\* Then  
Rome was  
none of  
those king-  
domes that  
were to be  
destroyed,  
fore the  
comming  
of Christ.

Now, that the euent was according, is euidently seene; for *Cleopatra*, the proud and lasciuious Queene of *Egypt* (the last successor, or Toe of the *Image*) for the death of *Antonius*, stung her selfe to death with a *Serpent*; what time *Egypt*, the one legge, by *Octavian* was made a Prouince to *Rome*, as *Syria* the

the other, by Pompey before had been made.

And that a full dissolution of every part of the *Image* vpon her death happened, the taxing of the world then laid by *Augustus*, doth testifie; when the *Romane Monarchie*, with acknowledged subiection first began: and vpon which occasion *Christ* was borne in *Beth-lehem*, two yeeres before the death of great *Herod*.

And that this *Stone* was *Christ*, all almost acknowledge; neither doth the euent fall in any other, the *Gospell* being the *Mountaine* that spread his kingdom over the face of the whole earth.

And what that *Stone* signified, *Daniel* told *Nebuchadnezzar*, as *Iosephus* writeth: which though himselfe thought not fit in that his \*discourse there to expresse, yet afterwards in the commotions of the *Jewes* against *Pilate*, hee speaketh both of *Iohn Baptist*, slaughtered by *Herod*, and of *Iesus* condemned to the *Crosse*, in these venerable words:

\* *At that time* (saith he) *was Iesus a wise*

Beda saith,  
that Christ  
was borne  
in the thirty  
one yeere of  
King He-  
rod, whose  
reigne was  
thirty seven  
yeeres.

Beda, lib. 6  
de *Æta-*  
*tibus*.

\* Ioseph.  
antiq. lib.  
10. cap. 15.

\* Ioseph.  
his opinion  
of Christ.  
Ioseph.  
antiq. lib.  
18. c. 4.  
& 7.

a wise

a wise man, if it be lawfull to call him a man: for he was the performer of diuers admirable workes, and the instructor of those, who willingly entertaine the truth: and he drew vnto him diuers Iewes and Greekes to bee his followers. This was Christ; who being accused by the Princes of our Nation before Pilate, and afterwards condemned to the Crosse by him; yet did not those who followed him from the beginning, forbear to loue him for the ignominie of his death. For hee appeared vnto them alieue the third day after, according as the diuine Prophets had before testified the same; and diuers other wonderfull things of him: and from that time forward, the race of the Christians, who haue deriued their Name from him, hath neuer ceased.

What testimony can be greater then this, so agreeing with the *Miracles, Death, and Resurrection of Christ*; especially from his pen, who wrote the History of the *Iewes*, from *Moses*, the first, vnto the destruction of *Ierusalem*, and last times of their estate: being as all men know, by birth a *Iew* himselfe,  
and

The testimony of Iosephus.

and in his young yeeres might haue seene the same *Iesus*, of whom he giueth such commendable reports?

Dan. 9. 24.

But to confirme the fall of the *Image*, which *Daniel* had affirmed by the fall of the *Stone*, is the testimony of the *Angell* sent vnto him, to shew the times that were to succcede. For the Prophet praying for a present releasement from *Babels captiuitie*, was answered by *Gabriel* aboute his request: namely, that *after seuenity seuen of yeeres*, a perfect deliuerance should be wrought by the death of the *Messiah*, which should *end Sinne*, and the *Ceremonies of the place*, and should bring an euerlasting freedome to all that beleeue.

The time  
certaine  
from A-  
dams fall  
vnto  
Christs  
death.

And that these yeeres so predicted, fell in number, weight, and measure, euen 490. we haue shewed before, and now further affirme, that the very houres by a skifull Arithmetician may be exactly calculated, from the message of the *Angell* deliuered at *the time of the euening oblation*, vnto the voice vttered by *Christ* vpon the Crosse, at the  
*ninth*

*ninth houre of the day*, when hee cried aloud and <sup>b</sup> gaue vp the ghost.

<sup>b</sup> Marke  
15.34.

Another marke set for the time of Christs comming, is gathered by the graces that should bee reuealed vnder the standing and continuance of the second *Temple*, which was built by *Zerubbabel*, after the returne from *Babylon*: which worke, though later and lesser then that of *Salomons*, had notwithstanding a promise from God to <sup>c</sup> exceed *Salomons*.

<sup>c</sup> Hag. 2.10

But how glorious his was, the building, gilding, riches, and beauty doth euidently declare: and the <sup>d</sup> cloud of *Gods glory* so filling the house, as the Priest could not minister, doth manifestly shew.

<sup>d</sup> 1. King. 8  
11.

Whereas contrariwise, this second was so inferiour, as the old men that had seene the former, <sup>e</sup> wept exceedingly at the *laying of the foundation*: neither was it filled with any such glorious *Cloud*, nor had the like Patternes of Gods diuine presence, as *Salomons* had.

<sup>e</sup> Ezra 3.  
12.

For in this second *Temple*, as the *Rabbins*

Phil. du  
Plessie, in  
True Chri-  
stian Re-  
lig. cap. 29.

pag. 486.

<sup>f</sup> Exod. 28.

30.

<sup>g</sup> 1. King.

8.6.9.

<sup>h</sup> Exod. 17

10.

<sup>i</sup> Exod. 16.

33.

Amia.  
Marcel.  
lib. 23. c. 1.

*Rabbins* haue obserued, these five great blessings were wanting. 1. The fire from *heaven* to consume the Sacrifices, the visible signe of Gods fauourable acceptance. 2. The *Urim* and <sup>f</sup> *Thummim*, most sacred monuments put in the pectorall or Brest-plate of *Aaron*. 3. The *g Arke of the Couenant*, wherein the *Tables of Stone*, <sup>h</sup> *Aarons Rod*, and <sup>i</sup> *pot of Manna* were kept. 4. The *Mercy-seate* and *Cherubins*, from whom the oracles of God were reuealed. 5. And the manifest breathing of the *holy Ghost* vpon the *Prophets*: all which *Salomons Temple* had.

Contrariwise, before the daies of *Christ*, this latter *Temple* was polluted and defiled by *Antiochus*, *Pampey*, and *Crassus*; and after the death of *Christ*, vterly destroyed by *Titus*, *Domitian*, *Hadrian*, and other *Roman Emperours*. And being assaied againe to be built by *Iulian the Apostata*, was with earthquakes & fire from *heaven* so hindred, as the foundations of the first *Temple*, left in the former destructions, were so shaken asunder, that a stone was not left standing

*standing upon a stone*; and the workemen by fire from heaven forced to leaue off the attempt. Since which time, in seeking to rebuild that, which *Christ* had so accused, more *Christian* blood hath been spilt, then was in those warres of destruction which *Iosephus* writeth of and saw. Wherein then was the glory of this second *Temple* greater the *Salomons*, or what should <sup>k</sup> moue the desire of all nations to come therunto?

Surely, it was the *Lord* whom they sought, and the *Messenger of the 1 Co-uenant* whom they desired to behold, that should come to this his *Temple*, euen the *Messiah*, promised to restore the desolations of *Israel*, and that should be giuen for a light of <sup>m</sup> saluation vnto the *Gentiles*, wick was accomplished onely in the person of *Christ Iesus*, who with his presence filled this latter house with greater glory then the clowd did that of *Salomons*.

When in this *Temple* hee taught that his *Body* was the true *Temple* indeed, and that the <sup>n</sup> *Father* and he were all aueraging the search of *Scriptures*,

A a

that

*Socrates*  
lib. 3. c. 17.

<sup>k</sup> Hag. 2. 8.

<sup>l</sup> Mal. 3. 1.

<sup>m</sup> Esay 49.  
6.

<sup>n</sup> Iohn 2.  
19.

o Iohn 5.  
35, 39, 46.

P Iohn 1.  
29.

q Zach. 6.  
12.

r Esay 62.  
3.

f Heb. 3. 3.

t Pl. 110. 1.

u Mat. 12.  
41.

x Esay 49.  
8.

y Cant. 2.  
11.

z Esay 66.  
3.

that testified so much of him, o their credit vnto *Moses*; that wrote concerning him, & the witness of that burning *Candle* (the Baptist) who pointed, and preached him to be the *Lambe of God*, that taketh away the sinnes of the world.

Hee then was the q *Branch* that should build the *Lords Temple*, the *Crowne* r of glory, and royall *Diadem* in the hand of his God. More worthy of f glory then *Moses*, more t excellent then *Dauid*, and u greater then *Ionas* or *Salomon*.

And that this his comming, was the acceptable time, and yeere of the *Lord*, x whereunto *Salomon* in his Song had the relation, when hee alludeth vnto the time of the true *Turtles* sacrifice, in his heauenly hymne, wherein most sweetely he singeth thus; *When the y winter was past, and the raine gone away, the flowers appeared, and the singing of birds was come, then the voyce of this Turtle was heard in the Land.* For when the frozen dregs of sin lay both in the inward heart, and outward action, then hee that z offered a *Bullock*, was



was as if he had slaine a man: and bee that sacrificed a sheepe, as if he had cut off a dogges neck: then were the oblations as the offerings of Swines bloud, and the remembrance of incense, as the blessing of an Idoll. So that when sacrifice and offerings were not desired, burnt offering and sinne offerings not required, then said he, <sup>a</sup> Lo, I come; for in the roll of the booke it is written of mee, I desired to do thy will, O my God.

<sup>a</sup> Ps. 40. 6.

And as touching the abrogation of the old, thus saith *Jeremy*, They <sup>b</sup> shall say no more the Arke of the Covenant of the Lord, neither shall it come in minde, neither shall they visit it, neither shall it be magnified. But I will plant faith the Lord by that Prophet, my <sup>c</sup> Law within them, and in their hearts I will write it, I will be their God, and they shall be my people. And by *Ioel* he crieth, <sup>d</sup> In those daies I will poure out my Spirit upon all flesh, your sonnes and your daughters shall prophecy; your old men shall dreame dreames, your young men shall see visions, and upon your servants and handmaides I will poure out my Spirit.

<sup>b</sup> Jer. 3. 16.

<sup>c</sup> Jer. 31. 33

<sup>d</sup> Ioel 2. 28

b Ier. 31.

34.

c Eſay 19.  
18.

Ioh. 4. 25.

b They ſhall all know the Lord, from the leaſt of them, to the greateſt of them : and the c Cities in Egypt ſhall ſpeake the pure language of Canaan. And of this knowledge, it ſeemeth the woman of Samaria ſpoke, when to our Saviour ſhe ſaid, I know well that Meſſiah ſhall come, which is called Chriſt, when he is come, he will tell vs all things.

d Eſay 1. 3.

c Ier. 8. 7.

e Hoſ. 4. 6.

Theſe, and infinit more ſpeeches concerning Chriſts comming, his Goſpell and grace, are ſo frequent in the Prophets, as both Eſay and Ieremy doe vrge the obſeruation by the examples of the vnreaſonable Creatures, the Beaſts and Burds; for the d Oxe (ſaith Eſay) knoweth his owner, and the Aſſe his maſters Crib, but Iſrael doth not know, my people doth not conſider. Yea, the Storke in the heauen (ſaith Ieremy) knoweth her appoynted times, the e Turtle, the Crane, and the Swallow obſerue the times of their comming, but my people know not the iudgement of the Lord. And the complaint in Hoſea is, My people periſh for lacke of knowledge.

But for the cloze of all; let vs vrge the

the same precept to these stammering *Iewes*, that themselves vrgē vnto their Disciples, namely, *To giue eare to the Prophets, so farre as they speake, and where they cease, to bow downe their eares to the sayings of Wise men:* whereof themselves tell vs of a certaine succession, which should not faile till the comming of the *Messiah*. And from *Hillel* their holy *Rabbin*, bring a continuation of *Disciples*, vnto *Simeon*, surnamed the Righteous, in whom they say, *the spirit of the great Synagogue did utterly cease*. Consider then well, O yee lisping *Iewes*, what ye haue said, and read what our *Luke* writes concerning this *Simeon*.

*The Rab-  
bins good  
counsell.*

*There was a man (saith he) in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him. 26. And a reuelation was giuen him by the holy Ghost, that he should not see death, before he had seene the Lord Christ. 27. And he came by the motion of the Spirit into the Temple: and when the Parents brought in*

8 Luke 2.  
25.

26.

27.

- the childe Iesus, to doe for him after the custome of the Law. 28. Then he tooke him in his armes, and prayssed God, and said: 29. Lord, now lettest thou thy servant depart in peace, according to thy Word; 30. For mine eyes haue seene thy saluation, 31. Which thou hast prepared before the face of all people, 32. A Light to be reuealed to the Gentiles, and the glory of thy people Israel.

Which was likewise witnessed by a Prophetesse of your owne, euen Anna the daughter of Phanuel, of the Tribe of Asher, a widow of great yeeres, who went not out of the Temple, but <sup>h</sup>serued God with fasting and prayers night and day. Shee comming vpon them, confessed likewise the Lord, and spake of him to all that looked for the redemption of Ierusalem.

<sup>h</sup>Luk. 2. 37

Doth not then our Euangelist confirme that, which your Doctōrs haue told: and Simeon himselfe witnesse what they haue said: namely, that his eyes then saw the Messiah, the glorie of Israel, and the Light of the Gentiles? And Zachary, your Priest of the course of

of *Abia*, when his tongue was loosed, spake of the *horne of saluation*, that should shortly be raised in the *house of David*; and that the babe his sonne then new borne, should be his messenger to goe before him, to *prepare his wayes*. Of which messenger, heare *Iosephus* your owne Historian, how with our *Euangelist* he agreeth.

*i Luk. i. 69*

*Iohn* \* surnamed the *Baptist* (saith he) replenished with all vertue, exhorted the *Iewes* to addiſh themſelues to execute *Iuſtice* towards men, and pietie towards God; and to be baptized, and to renounce sinne. Vnto whom ſo many reſorted, that *Herod* fearing a reuolt (for it ſeemed they would ſubſcribe in all things to his aduice) cauſed him to be put to death in the Caſtle *Macheron*: for which deed (saith he) the *Iewes* were of opinion, that in reuenge of this ſo grieuous a ſinne, *Herods* Army, againſt whom God was diſpleaſed, had been ſubiected to their vtter ruine and ouerthrow.

\* *Ioseph. Anti. lib. 18. cap. 7.*

I will not vrge the ſayings of *Eſdras*, in naming *My Sonne Ieſus*, and *My*

\* *2. Eſdr. 7. 28, 29.*

*Sonne Christ*, foure hundred yeeres before *Christs* death; because the Booke is not Canonically: neither the testimonies of the *Sybel*s, whereof *Erithraea*, more ancient then *Romulus*, composed verses, whose first letters being onely taken, make this sentence, I E S V S CHRIST, SONNE OF GOD, THE SAVIOUR: These, I say) I will not vrge, because they are *Gentiles*; but this I note, that in all her verses, she hath not one word tending to Idolatry, as other Gentile Writers haue: but all against the false gods and their worshippings: so that \**she seemeth to me to haue been a Citizon of the Citie of God*, saith Saint *Augustine* in his booke so intituled.

Now, that these *Sybel*s were ancient, we see in *Homer*; of *Ezekiah* his time, sixe hundred thirty six yeeres before the birth of Christ, who inserteth many of their verses in his *Rapsodie*, as *Vines* in his annotations vpon S. *Augustines* *Ciuitate Dei*, noteth. And also respectiue, for that the *Romanes* made doubt to assist King *Ptolomy* to recouer his Kingdome of *Egypt*, because

\* Aug.  
Ciu. Dei,  
lib. 18.  
cap. 23.

Sueton. in  
vita Vesp.  
pas. Sect. 4

cause the Sybils had prophesied, that  
*At what time the Romanes should set a  
King in Egypt, then should be borne the  
King of the whole world.* Which Ora-  
cle Cicero writing to *Lentulus*, (who  
sued to haue that charge) alleageth.

And *Tacitus* tells vs, \* that whereas  
many vaine predictions were publisht of  
the Fate of Rome, under the names of  
the Sybils, Augustus Cæsar (after that  
the Capitoll was burnt in the ciuill wars)  
caused their prophecies to be sought for,  
in Samum, Illium, Erthrum, thorow  
Africa, Sicilia, and the Colonies of Ita-  
ly: and to be brought to Rome to the Ci-  
ties Pretor by a day assigned, and to bee  
examined by the Priests, to distinguish  
the true from the false, as neere as might  
be, by the iudgement of man: and those  
allowed of, referred againe to a second  
examination of the Fifteene.

In which businesse, *Suetonius* affir-  
meth \* no lesse then two thousand  
bookes to haue been committed to the  
fire: but the approoued prophecies of  
the Sybils (saith he) at the Emperours  
commandement were laid vp, and kept  
under

\* Tacit.  
Anal. lib. 6  
cap. 3.

\* Sueton.  
in vit<sup>a</sup>  
c. 31.  
Aug.

Amia.  
 Marcel. lib.  
 23. cap. 2.  
 \* L. Viues  
 annotat.  
 upon Aug.  
 ciuit. Dei.  
 lib. 18.  
 c. 23.

The reue-  
 rend regard  
 of the Sy-  
 bils.

under locke, in two golden Chests, at the  
 foote of the Image of Apollo, in mount  
 Palatine in Rome. Where they remai-  
 ned (saith *Amianus*) in the dayes of *u-*  
*lian the Apostata*: and whence *Stillico*  
 tooke \* and burnt them, when hee in-  
 tended treason towards his double son  
 in law, *Honorius* the Emperour, left in  
 mouing the people against him, their  
 prophecies should hinder his designes,  
 as *Claudian* in his verses thus wri-  
 teth;

*He burnt the Fates of the Sybils helps.*

Whereby we see, both the great an-  
 tiquitie of these receiued *Sybits*, and the  
 reuerend regard that was had of their  
 writings: but chiefly the end of all pro-  
 phecies, both *diuine* and *humane*, con-  
 cerning *Christ Iesus*, in whom all the  
 types of the Law ended, and in whose  
 person all *Genealogies* ceased, that from  
*Adam* had been continued vnto him  
 the *blessed seed*, and *Sonne of God*: and  
 to force them further, either for *Story*,  
 or distinction of *Tribes*, *Marriages*, or  
*Issues*, is to fall into that sinne which  
 Saint



Saint *Paul* <sup>1</sup> condemneth, seeing those *Starres* did all set, at the bright rising of that *brightest Sunne*.

Neither doth the new Testament, from the first of *S. Matthew*, to the last of the *Apocalypse*, prosecute any *Genealogies*, no not from the degree of a Grandfather (besides them appertaining to the person of *Christ*) though many bookes therein be historicall, and might haue required the staies of *Genealogies*, as most of them in the old Testament haue done. For onely <sup>a</sup> *Zacharias* from his priestly course, *Elisabet* from *Aaron*, <sup>b</sup> *Anna* from *Ashur*, <sup>c</sup> *Paul* from *Beniamin*, and <sup>d</sup> *Barnabas* from *Leni* are declared; in all the rest a still silence is seene: and all to shew, that the vse of *Genealogies* ended in *Iesus* the *Seede* of the Promise, and that thenceforth, the world should not looke for another.

The Iewes we haue seene blinded in their own affections, affecting an earthly tranquillity vnder their daily expected *Monarch* from *Salomon*, and \* with *Julian* the Apostata, do vehemently accuse

<sup>1</sup> 1. Tim. 1.4.

*The new Testament prosecuteth no other Genealogie then Christ.*

<sup>a</sup> Luk. 1.5.

<sup>b</sup> Luk. 2.

36.

<sup>c</sup> Phil. 3.5.

<sup>d</sup> Act. 4.36

\* Hieron. in Mat. 1. *Christians accused by the Iewes.*

cuse vs Christians, that agree not in the *Parents* of his *person*, whom we make our *Messiah*, whether of *Nathan*, or *Salomon*.

But I would to God wee had not followed their *Rabbins* too farre in the line of *Salomon*, and that we were more exercised in these kinds of *Studies*, so maturely touching the humanitie of Christ; for by *Peter* we are commanded to *c be ready alwayes to giue an answer to euery man that asketh a reason of the hope we hold*: And by *Moses* are ordained to *f prouoke them to the Gospell*; neither of which we can doe, but by shewing that *God is become man*, and that *man, comne according to the Scriptures of God*.

For in this consisteth *g life euerlasting, to know the onely true God, and Iesus Christ whom hee hath sent*. This *Christ* then wee *Christians* worship, and *h know what we worship*, euen the Sonne of *Dauid*, that is, *Davids Lord*, whom all must *i kisse*, or else perish, and all made *blest* that *trust in him*.

O then yce *Sonnes of the k Couenant*,  
be

c 1. Pet. 3.  
15.

f Deut. 32.  
21.  
Rom. 10.  
19.

g Ioh. 17. 3.

h Ioh. 4. 23

i Psa. 2. 12.

h Act. 3. 25

be not as *Dauids* 1 *deafe Adder* that stoppeth the eare, and will not hearken to the voyce of the charmer, charme he neuer so wisely; nor with your questioning Elders answer, <sup>m</sup> *We cannot tell.*

<sup>1</sup> Ps. 58.4.

For you haue had *Abraham* your father, pointing at *Christ*, the seed of the promise, in whom all the Nations of the earth are made blessed: *Moses* your Law-giuer, shewing the <sup>n</sup> *Prophet* that the Lord would raise from among your brethren, vnto whom ye should hearken: And the Prophets your Charmers both multiplying visions, & vsing similitudes, with <sup>o</sup> precept vpon precept, precept vpon precept, line vpon line, line vpon line, here a little, and there a little, haue declared the <sup>p</sup> *Virgins Sonne* to bee the *Immanuel*, the <sup>q</sup> *wonderfull Counseller*, the mighty God, the euerlasting Father, and Prince of peace: *Christ* himselfe, teaching himselfe to be the <sup>r</sup> *Way*, the Truth, and the Life, and the spirituall Rock and <sup>c</sup> *Manna* sent downe from heauen: The *Euangelists*, *Apostles*, *Disciples* and *Profelstes*, all of them clouds of witnesses vnto you, of his Life, Death, Resur-

<sup>m</sup> Mark. 11  
33.

<sup>n</sup> Deut. 18  
18.  
Hof. 12. 10.

<sup>o</sup> Esay 28.  
10.

<sup>p</sup> Esay 7. 14  
<sup>r</sup> Esay 9. 6.

<sup>r</sup> Ioh. 14. 6

<sup>c</sup> Ioh. 6. 31

<sup>t</sup> Esay 28.

11.

<sup>u</sup> Heb. 1. 2.

<sup>x</sup> Ioh. 5. 16.

Ier. 33. 17,

21.

<sup>2</sup> Chron.

7. 18.

<sup>y</sup> Pf. 95. 8.

<sup>z</sup> Gal. 6. 7.

<sup>a</sup> Deut. 4.

24.

<sup>b</sup> Pf. 45. 5.

*Resurrection and Ascension:* And lastly, we Gentiles, of the vncircumcision (though with <sup>t</sup>stammering lips, & another tongue) tell you, That in these last dayes <sup>u</sup>God hath spoken by his Son, who is heire of all things, by whom hee made the world, and in whom he that <sup>x</sup>beleeueth, shall not perish, but haue life euermore. That a promise was made vnto Dauid you know, he should neuer want a Successor to sit vpon his Throne: nor Leui should euermore want a Sacrificer to minister before the Lord: But that there is, and hath long time been wants of both, cannot be denied. And therefore it is not spoken of a temporall, but spirituall King and Kingdome; and of that Priesthood and order of Melchisedek which continueth for euer: Which is Iesus, who is gone before vs into the holy place, the most Holiest.

To day then, if you <sup>y</sup>will heare his voyce, harden not your hearts, as your fathers did in the wilderness: for, <sup>z</sup>be not deceived, God is not mocked, but is <sup>a</sup>a ielous God, & a consuming fire. His <sup>b</sup>arrowes (you reade) are sharp, that stick in the

*the hearts of the Kings enemies; and his blood (you know) hath bin heauy upon the c heads of your children; who to this day are a despised and a disperfed Nation thorow the world: without<sup>d</sup> King, without Prince, without Priest, without Statute, without Ephod, and without Teraphim, as Israel aforetime was threatned, & you too long a time haue now felt. For as many yeeres haue bin spent in your vaine expectations (if for tie more were expired) as the first age saw from the first Creation to the Flood: and yet are you as frustrate of your hoped *Messiah*, as when you first refused *Christ*<sup>a</sup> for your King.*

The Lord for his *Anointed*s sake withdraw the<sup>f</sup> *vaile* from before your hearts, that with vs you may see the *vaile rent*, and the way *open* into the *Holy of holies*; and the same made only by his entrance, who is the great<sup>h</sup> *High Priest of our calling*; Figured by *Him*, that bare the<sup>i</sup> *names* of your remembrance upon his brest, in the engrauen stones of his brestplate: but hath *Himselfe*<sup>k</sup> written both yours, and ours, with

<sup>c</sup> Mat. 27.

25.

<sup>d</sup> Hof. 3. 4.

*As long a time (almost) for the Jewes conversion, as the world stood in the first Age.*

<sup>e</sup> Iohn 19.

15.

<sup>f</sup> Exod. 26.

33.

<sup>g</sup> Luke 23.

45.

<sup>h</sup> Heb. 9.

<sup>i</sup> Exod. 28.

29.

<sup>k</sup> Heb. 12.

23.

<sup>l</sup> Luke 23.  
33.

<sup>m</sup> Ezek. 47

<sup>n</sup> Col. 1. 15

<sup>o</sup> Heb. 1. 3.

<sup>p</sup> Ezek. 58.  
35.

Apoc. 1. 5.

with the <sup>l</sup> blood of his own heart, when from the Crosse, and Mount Caluarie, his Veynes streamed Saluation; with greater increase into the world; then did those waters of life, that issued from <sup>m</sup> Ierusalem's Temple. For whose coming to make all perfect, let vs with patience attend; and expect his appearance in the clouds, & in Maiesty, when both *Iew* and *Gentile* with visible eyes shall see him (as he is) the <sup>n</sup> Image of the *inuisible God*, <sup>o</sup> the *brightness of his glory*, and the *engrauen forme of his person*. Before whose *Throne*, in his *holy Ierusalem*, the *P* *Iehonah Shammah*, the *Sealed of Israel*, and the *Saued of Nations*, with *Crownes*, *Harps*, and *Psalms*, shall sing *Hosannah*, to him the *Lambe*, that hath washed vs in his blood, and liueth for euermore. Vnto whom with God the Father, and God the holy Ghost, three in persons, but of one substance and indiuidable Dcity, he ascribed all glory, power, maiesty, and might, for ever and ever. Amen.

O thou whom my Soule loueth,  
come. Come, Lord Iesvs.

FINIS.



# AN ALPHABETICAL TABLE.

## A.

<b>A</b> Biuds house ended in Ioseph.	264
Abrahā the youngest of Terahs sons,	36
had the promise of Seed, of King,	126
and of Kingdome,	240
he was both Priest and King,	281
his Seed as Starres,	22
his complaint to God;	223
his Brethren in state of saluation.	37
Accounts of times,	18
they differ in the Indges,	40
how prooued.	41, 42, 43, 440
Adams Genealogies vnto Christ.	232
Africanus opinion not allowed.	194
Ahab his yeeres prooued,	56
his house rent,	214
he is slaine by the King of Syria.	215
Ahaziah made older then his father,	48
he reigned not with his father,	50
is the sonne of 42. yeeres,	65
is omitted by Matthew.	137
Alpheus not knowne whence.	269
Amaziah omitted.	137
Amon an Idolater.	187

B b

Anna

# The Table.

Anna the daughter of Phanuel.	358
Anna doubted to be sister to Hismaria,	} 207
is the mother of Mary the Virgin,	
she had three husbands.	
Anointing not after Babels captivity.	323
Afa his godly reformation,	64
began the 42 yeeres.	65
Asheroth the Sidonians Idoll.	211
Ashir not a proper name.	225
Atossa is Ester.	87
Augustines opinion of the Translators.	119

## B.

Baalsha how father to Ahab,	66
he could not build Ramah.	45
Babels cruelties.	217
Bathsheba a mirror of women.	189
Begetting, how understood.	227
Bengorions opinion of the Septuagint.	120
Benhadad, how brother to Ahab.	66
Beth, Mem, and Capb mistaken.	52
Bezaleel his age supposed.	163
Boaz thought more then one.	104
Brethren by the mothers could not inherit.	196

## C.

Caietans conceit reprooved.	124
Cainan added to the originall.	108
Caleb, who he was,	161
he and Bezaleel men together.	159
Canaan, how seated,	255
thought to be Paradise.	256
Catalogue of the Euangelist saued,	238

continued



# The Table.

<i>continued after Zerubbabel.</i>	239
Censer and Scepter distinctly borne.	203
Chemoſh the Idoll of Moab.	211
Childleſſe, how expounded.	223
Chriſt is promiſed,	170
is verily man.	13
his legall and naturall deſcent,	173
he tooke no fleſh of Levi,	200
he came of ſinners,	188
how he was ſonne vnto Salomon,	227
his right to the Crowne,	234
was King and Priſt,	209
read in the Synagogue,	205
confeſſed himſelfe to be the Meſſiah,	12
heire to Danid both by father & mother,	251
is reuealed to the fathers,	242
acknowledged King of the Iewes,	278
ſo tituled at his death,	289
refuſeth Magiſtracy,	280
his pouerty,	286
the only and lawfull King of the Iewes,	252
is King of the Iewes after his reſurreſtiō,	288
his parents poore,	286
his triumphs teares,	287
Crowne, none worne after the captivity.	257
Croſſes wanting for perſecution.	335
Cyrus his decree,	312
was named before he was borne.	313

## D

Daniel his Prophecy written	278
in the Chaldean Tongue,	
his	his

# The Table.

<i>his diuisions,</i>	70, & 306
<i>his text wronged,</i>	300
<i>is the onely Chronicle to Christ.</i>	76
<i>Dauid the first King by couenant,</i>	126
<i>is forbid to build the Temple,</i>	210
<i>ordained his successors,</i>	239
<i>had promise of Christ,</i>	255
<i>was both King and Priest,</i>	209
<i>shal neuer want a man to sit on his throne.</i>	284
<i>Darius last King of Persia.</i>	94
<i>Descents strange.</i>	114
<i>Diadem taken from Zedekiah.</i>	219
<i>Differences in families.</i>	131
<i>Double use of Saint Matthews Catalogue.</i>	137

## E.

<i>Earth peopled.</i>	22
<i>Earth, Earth, heare the } word of the Lord }</i>	219
<i>Edict of King Cyrus.</i>	73
<i>Elizabeth was of Iudahs Tribe.</i>	202
<i>Ester is Adassa.</i>	42
<i>Ethiopian Translation ouer-bold.</i>	128
<i>Euangelists disagree not, they began where Malachi left, they confirme the Prophets, their reconciliation.</i>	234 246 345 248
<i>Eusebius troubled the truth, he called back his error.</i>	175 322
<i>Exceptions against foure Kings.</i>	147
<i>Ezra a prooffe against the Per- sians long continuance.</i>	86

## F.

<i>Fathers were Prophets,</i>	9 their
-------------------------------	------------

## The Table.

<i>their liues the bound of times,</i>	16
<i>their names leade vnto Christ,</i>	11
<i>were very young, and very old,</i>	102
<i>all of them faithfull.</i>	188
Families different.	133
Fasciculus Temporum his error.	104
Fauourers of Gods dealings are fauoured.	6
Fiue persons added by the Septuagint.	114, 119
Fiue of Iudah saw 17. of Levi.	133
Four hundred and sixty from Iacobs birth.	40
Four Passsequers Christ celebrated.	75
Four Kings omitted.	137
Forty six yeeres the Temple was in building.	83
Fourteene generations,	125
<i>the last made compleat.</i>	157
G.	
Genealogies are recorded by God,	2
<i>are the first leaders vnto Christ,</i>	7
<i>they begin and end both Testaments,</i>	4
<i>they are the bounds of time,</i>	16
<i>the stayes of stories,</i>	26
<i>they shew Gods mercy and seuerity,</i>	5
<i>are the bridge vnto the new Testament,</i>	80
<i>their profound deepnesse,</i>	101
<i>they confirme the Old,</i>	97
<i>their ignorance hurteth the Gospell.</i>	172
Genealogies from Adam to Christ,	232
<i>supposed to be burnt,</i>	238
<i>but were carefully kept,</i>	239
<i>they are not prosecuted in the New.</i>	363
Genealogies Rabbinnicall.	329
Genebrards opinion.	21
Generations three fourteenes.	125

## The Table.

Gentiles first sought Iesus,	276
have interest in Christs humanity.	203
God became man,	169
his wrath upon Iudahs and Israels Kings.	215
God warneth before he striketh.	184
he altereth not his oath.	226
Greeke copy without Cainan,	112
Grecians Monarchy.	77

### H.

Hebrew hard to translate.	116
Heathen witnesses of Gods truth,	81
their testimonies of Christ.	276
Heire next of kindred.	239
Herod vsurped Iudahs Crowne,	241
he burned the Iewes records,	196
feared a temporall King,	259
he slew his owne sonne.	346
Hid things appertaine vnto God.	113
Hieroms collection not well fitted.	142
Hismeri mother to Elizabet.	207
Hezron his pedigree.	166

### I.

Iacobs age standing before Pharaoh.	20
Iacob and Heli are not twinnes.	180
Iames is not brother to Christ,	262
but his cousin-germane.	271
Ianus Temple shut in Rome.	276
Iaphet the eldest of Noahs sonnes.	32
Ieconiah proclaimed childlesse,	218
and was a captiue 37. yeeres,	235
how he begate Salathiel,	217
the last that wore Iudahs Crowne.	256
Ichoiakim buried as an Asse.	149
Iesus	

## The Table.

Iesus is borne King of the Iewes,	143
was the Prophet expected,	258
was a Carpenter,	271
brought up under Ioseph,	372
his right to Iudahs Crowne,	260
acknowledged King of the Iewes,	279
was inregistered a Priest.	199
Iesuites their blasphemy.	53
Iewes were skilfull in their stories.	138
their errors,	190
their Creed,	191
their customs,	204
their insurrections,	333
their miserable slaughter.	334
Ignorance in Genealogies hurtfull.	172
Ioash is sonne to Ahaziah.	183
Iobs afflictions at Moses death.	296
Iochebed too old to give suck.	26
Iohn Baptist is the Elias.	246
Iorams regency ends the 42. yeeres.	67
Ioseph is sonne both to Iacob and Heli,	263
is next successor to Salomon,	261
a Carpenter and Father to Iesus.	273
Iscah and Sara both one.	63
Israels abode in Egypt.	20
Iudahs Kings since Salomon } bad no promise of Christ. }	212
K.	
Kings must be israelites.	147
Kings foure omitted.	139
Kings of Israel all wicked.	213
Kingdome meant, and not King.	47
Kindreds for inheritance.	236

# The Table.

Kish who he was.	89
Koath a bound for Israels abode in Egypt.	23
L.	
Laban <del>found</del> what excused.	37
Law, 430. yeeres after the Promise.	35
Law of portions.	31
Law of marriages why made.	201
Law for women capeable to inherit.	264
Lea commended.	106
Leuites usurpation of Iudahs right, their punishments.	208 207
Lira his opinion not allowed,	63
his arguments,	317
his exposition,	320
he is commended.	193
Liuelies dangerous opinion,	327
his interpretation,	320
he denieth Christ to be Messiah.	321
Lucidus his error.	182
Luke recordeth Christs father up to Adam,	230
M.	
Mans age halfed.	10
Manasses put from the Altar.	95
Maforites preseruers of the Originall.	155
Maries three.	263
Mary the Virgin, wife unto Ioseph,	154
her Genealogie not accounted,	ibid.
she was a perpetuall Virgin,	273
her wombe the cradle of Christ,	274
she was the daughter of Heli,	263
heire both to father and husband,	264
was of the poorer sort.	286
Mary Salome not heire to Ioseph.	266
Mary	

# The Table.

Mary Cleopas, sister to Mary the Virgin, shee was the wife of Alpheus.	268
Matthew his order in writing	130
doth not follow a naturall succession,	229
ascendeth no higher then Abraham,	230
his three diuisions,	157
his drift and purpose,	241
his double names.	174
Melchisedech the first King,	11
diuers opinions of him.	34
Messiah how reueiled.	242
Mysticall interpretations.	153
Mordecai a prooffe against the Persians long continuance.	88
Moses birth a bound of time, his meaning expounded.	23 19
Mothers of christ, their desires, tainted with sinne,	106 140
none named but the faulty.	188
Motiuēs mouing vnto rebellions.	333
N.	
Nagid how understood.	319
Nathan a chiefe from Dauid.	228
Nature forced, offended and broken.	107
Nebuchadnezzar had power to set up kings.	150
Nehemiah saw both the beginning and ending of the Persians Monarch.	93
Next of kin must inherit.	236
O.	
Old Testament silent from Abiuh to Ioseph.	137
Olympicks, their variable beginning, they are uncertaine,	308 301
the one halfe fabulous,	303
	100

## The Table.

<i>too weak for Chronologie,</i>	105
<i>cannot let Christ to be Christ.</i>	113
Omitted, <i>who, and how many.</i>	135
Omri <i>hath no agreemēt with K. Abaziah,</i>	52, 63
<i>he is no bond in Chronologie,</i>	58
<i>his yeeres accounted.</i>	56
Opinions of the learned,	50
<i>some very dangerous,</i>	137
<i>divers divisions of S. Math. generations.</i>	151
P.	
Pantes for Pente.	122
Parents of Christ calculaters of the times,	16
<i>they are all holy,</i>	188
<i>their number,</i>	171
<i>are a Cloud of witnesses.</i>	ibid.
<i>they were poore,</i>	286
<i>they leade unto Christ,</i>	8
<i>their peregrinations are accounted</i>	
<i>with Israels abode in Egypt.</i>	26
Parents of Ioseph made intricate } <i>by Africanus and Eusebius.</i>	174
Paul no L. uit, yet read in the Synagogue.	206
Pedaiah why omitted,	237
<i>is accounted in the fourteens.</i>	156
Peace uniuersall.	276
Persians kings and continuance.	80
Pilates testimony of Christ.	279
Potent Messiah expected.	258
Pharises knew not Dauids sonne.	259
Prince. Captaine, nor Iudge, } <i>none from Iudah to David.</i>	105
Proofes for Chronologie.	28
Proclamation against Ieconiah.	220
Promise	



## The Table.

<i>Promise before the Law.</i>	19
<i>Prophecies of a potent King.</i>	259
<b>R.</b>	
<i>Rabbins unwarrantable relations,</i>	161
<i>they seeke shifts,</i>	222
<i>they agree not together,</i>	225
<i>they faine Genealogies,</i>	296
<i>their blasphemies,</i>	299
<i>their testimony of Mary,</i>	197
<i>their opinion of Christ,</i>	329
<i>they acknowledge Christ,</i>	316
<i>they agree with S. Luke,</i>	358
<i>their good counsell,</i>	357
<i>they confesse what we desire,</i>	264
<i>their applications.</i>	260
<i>Rachab married in the first</i>	}
<i>yeere of the lands entrance,</i>	
<i>her breasts as dry, as Sara's,</i>	
<i>her faith.</i>	
<i>Rachel commended.</i>	103
<i>Ramah when built.</i>	104
<i>Reconciliation of Matthew and Luke.</i>	189
<i>Rhesa thought to be Hanania.</i>	106
<i>Romane Monarchy,</i>	45.66
<i>they durst not aide Ptolomy.</i>	248
<i>they meddled not with the Iewes.</i>	238
<i>Ruths faith.</i>	78
<b>S.</b>	259
<i>Sadduces doctrine.</i>	322
<i>Salathiel made a sonne in succession.</i>	186
<i>Salomons race where it ended,</i>	260
<i>his wiues and sinnes,</i>	236
<i>proofes of his saluation,</i>	174
<i>his</i>	211
	212
	his

# The Table.

bis kingdome rent.	313
Sanballat a bound for the Persians.	96
Sara commended.	106
Scriptures must warrant what we professe,	85
they require a Christian beliefe,	49
they onely teach Christ:	306
Sedar-Olam contradicted.	55
Sem not the eldest sonne:	32
he is Melchisedech.	33
Scepter and Censure separated.	303
Septuagint Translators of Mo-	
ses from the Hebrew text,	115
when they wrote,	114
their severall gifts,	116
were free from corruption,	117
their copie unvowelled and unaccented,	116
they adde five persons,	119
they altered 13. places,	118
they hid their meaning,	123
they differ in themselves,	119
are maimed by their Translators,	ibid.
indued with the Spirits of the Prophets.	119
Seuenty soules descended into Egypt.	114
Seuenty five generations to Christ.	7. 171
Simon Bishop of Ierusalem.	269
Strayes in Chronologie.	28
Strife about Abrahams age.	38
Suetonius his testimonie.	277
Sunnes course measured by the fathers.	17
Swydas opinion faulty.	200
Sixty yeeres lost in Chronologie.	39
Simonides answer.	100

# The Table.

## T.

Table from Adam to David,	232
of Iudah and Israels Kings,	60
of three fourteenes,	157
from Hezron to Caleb,	160
of Matthan and Melchi.	179
Taxe laid by Augustus.	348
Temple later exceeded the former,	353
was the gate of heauen,	6
whose beauty the returned saw.	91
Terah the first idolater.	17
Testament old ended in Iadua.	4
Texts of Scripture of equall authority,	295
they are intangled,	131
charged with omission.	ibid.
Thamars discontent.	102
Thermuthis daughter to Pharaoh.	161
Three estates of the Iewes.	129
Three fourteene generations.	134
Tilemanus Stella ouer-bold.	98
Translations diuers.	136
Treacelius opinion reiected.	51
Treble accounts in Chronologie.	17.28
Turkes licentious expectations.	190
Twins of one venter.	180
Twelue witnesses against the Persians.	90
Twenty yeeres differing in the originall.	62
Time, times, and halfe time.	75
Times testifie of Christ.	345

## V.

Varro read not Moses.	303
Virgils testimony.	276
Vrim not in the second Temple.	316
Yeres	

# The Table

## Y.

Yeeres of the world,	31
of Abraham,	38
of Israels abode in Egypt,	19
are accounted from the fathers.	16
Yeeres of the Promise to Christ,	17
of the Persians Monarchie,	98
of Daniels sawens.	390
Are forcibly drawne from Omri.	54

## Z.

Zebede unknowns frone whence.	269
Zechariahs blood reuenged.	189
Zezechiah is vncke brother,	}
and sonne to Iechoniah.	
	228
Zelophehads daughters.	195
Zerubbabel fit for gouernment,	84
laid the Temples foundation,	89
he is made Gods Signet.	220

FIN IS.

